Senat.

THE MARROW OF MODERN DIVINITY.

THE FIRST PART.

TOUCHING

Both the COVENANT OF WORKS, and the COVENANT OF GRACE: with their Use and End, both in the time of the Old Testament, and in the time of the New. Clearly describing the WAY to eternal life by JESUS CHRIST.

In a DIALOGUE betwixt

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And,
NEOPHITUS, a young Christian.

By *EDWARD FISHER*, M. A.

THE SIXTEENTH EDITION.

With NOTES,

By the late eminent and faithful servant of JESUS CHRIST,
Mr. *THOMAS BOSTON*,
Minister of the GOSPEL at ETTRICK.

2 COR. xiii. 8. *For we can do nothing against the truth, but for the truth.*

GLASGOW:
Printed by JOHN BRYCE, and sold at his Shop in the SALT-MARKET. 1766.

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May 1. 1645.

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THE

PREFACE.

WHOSOEVER thou art to whose hands this book shall come, I presume to put thee in mind of the divine command, binding on thy conscience, Deut. i. 17. 'Ye shall not respect persons in 'judgment, but you shall hear the small as well as 'the great.' Reject not the book with contempt, nor with indignation neither, when thou findest it intituled, *The Marrow of Modern Divinity*, lest thou do it to thine own hurt. Remember, that our blessed Lord himself was accounted 'a friend of publicans and 'sinners,' Mat. xi. 19. 'Many said of him, He hath 'a devil, and is mad; why hear ye him?' John x. 20. The apostle Paul was slanderously reported to be an Antinomian; one who, by his doctrine, encouraged men to do evil, Rom. iii. 8. and made void the law, verse 31. And the first martyr, in the days of the gospel, was stoned for pretended 'blasphemous words 'against Moses, and against the law,' Acts vi. 11, 13.

The gospel method of sanctification, as well as of justification, lies so far out of the ken of natural reason, that if all the rationalists in the world, Philosophers and divines had consulted together to lay down a plan, for repairing the lost image of God in man, they had never hit on that which the divine wisdom hath pitched upon, *viz.* That sinners should be sanctified in Christ Jesus, 1 Cor. i. 2. by faith in him, Acts xxvi. 18. Nay, being laid before them, they would have rejected it with disdain as foolishness, 1 Cor. i. 23.

In all views which fallen man hath, towards the means of his own recovery, the natural bent is to the way of the covenant of works. This is evident in the case of the vast multitudes throughout the world embracing Judaism, Paganism, Mahometanism, and Popery. All these agree in this one principle, "That

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good old way, in which our fathers found reſt to their ſouls, and for removing the ancient land-marks which they ſet.

It is now above fourſcore years ſince this book made its firſt entrance into the world, under the title of *The Marrow of Modern Divinity*, at that time, not unfitly prefixed to it: but it is too evident, it hath outlived the fitneſs of that title. The truth is, the divinity therein taught is no more the *modern*, but the *ancient* divinity, as it was recovered from underneath the Antichriſtian darkneſs; and as it ſtood, before the tools of the late refiners on the Proteſtant doctrine were lifted up upon it; a doctrine which, being from God, muſt needs be according to godlineſs.

It was to contribute towards the preſerving of this doctrine, and the withſtanding of its being run down, under the odious name of Antinomianiſm, in the diſadvantageous ſituation it hath in this book, whoſe undeſerved lot is to be every where ſpoken againſt, that the following notes were written.

And herein two things chiefly have had weight. One is, Leſt that doctrine, being put into ſuch an ill name, ſhould become the object of the ſettled averſion of ſober perſons, and they be thereby betrayed into Legaliſm. The other is, Leſt in theſe days of God's indignation, ſo much appearing in ſpiritual judgments, ſome taking up the principles of it, from the hand of this author and ancient divines, for truths; ſhould take the ſenſe, ſcope, and deſign of them, from (now) common fame; and ſo be betrayed unto real Antinomianiſm.

Reader, Lay aſide prejudices, look and ſee with thine own eyes, call things by their own names, and do not reckon Anti-Baxterianiſm, or Anti-Neonomianiſm to be Antinomianiſm; and thou ſhalt find no Antinomianiſm taught here; but thou wilt perhaps be ſurpriſed to find, that that tale is told of Luther, and other famous Proteſtant divines, under the bor-

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" III. A Chriſtian caveat to
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" IV. An anſwer to ſixteen
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OCCASIONALLY lighting upon this dialogue under the approbation of a learned and judicious divine; I was thereby induced to read it, and afterwards, on a serious consideration of the usefulness of it, to commend it to the people in my public ministry.

Two things in it especially took with me: First, The matter, the main substance being distinctly to discover the nature of the two covenants, upon which all the mysteries, both of the law and gospel, depend. To see the first Adam to be *primus fœderatus* in the one; and the second Adam in the other: to distinguish rightly betwixt the law standing alone as a covenant, and standing in subordination to the gospel as a servant; this I assure myself to be the key which opens the hidden treasure of the gospel. Assoon as God had given Luther but a glimpse hereof, he professeth that he seemed to be brought into Paradise again; and the whole face of the scripture to be changed to him *; and he looked upon every truth with another eye.

Secondly, The manner; because it is an *irenicum*, and tends to an accommodation and a right understanding. Times of reformation have always been times of division: Satan will cast out a flood after the woman, as knowing that more die by the disagreement of the humours of their own bodies, than by the sword; and that, if men be once engaged, they will contend, if not for truth, yet for victory.

Now, if the difference be in things of lesser consequence, the best way to quench it were silence. This was Luther's counsel, given in an epistle written to the divines assembled in a synod at Nuremberg, *Meum consilium fuerit (cum nullum sit ecclesiæ periculum) ut hanc causam sinatis, vel ad tempus sopitum (utinam extinctam) jacere, donec tutiore et meliore tempore, animis in pace firmatis, et charitate adunatis, eam disputetus.* I think it were good counsel concerning many of the disputes of our times.

But

* *Portis aportis Paradisum intrasse.* Tom. 1.

To the R E

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out the whole dialogue, the clear and familiar notion of those things by which we live (as Ezek. xvi. speaks in another case;) and it appeareth to me to be written from much experimental knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confess, to the glory of God, 'He is 'no respecter of persons;' and endeavour to know 'no man henceforth after the flesh,' nor envy the compiler thereof the honour to be accounted, as God hath made him in this point, a healer of breaches, and a restorer of the overgrown paths of the gospel. As for my own part, I am so satisfied in this testimony I lend, that I reckon whatever credit is thus pawned, will be a glory to the name that stands by, and avows this truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

Grace and Peace to you in Christ Jesus.

My loving friend in Christ.

I HAVE, according to your desire, read over your book, and find it full of evangelical light and life; and I doubt not but the oftner I read it, the more true comfort I shall find in the knowlege of Christ thereby: the matter is pure, the method is apostolical, wherein the works of love, in the right place, after the life of faith, be effectually required. God hath endowed his *Fisher* with the net of a trying understanding, and discerning judgment and discretion; whereby, out of the chrystaline streams of the well of life, you have taken a mess of the sweetest and wholesomest fish that the world can afford; which if I could daily have enough of, I should not care for the flesh, or the works thereof.

SAMUEL PRETTIE.

PREFACE

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The reluccence of gospel-light has been the choice mean, blessed by the Lord, for the effectuating of great things, in the several periods of the church, since that light brake up in paradise, after our first sin and fall: and ever since, the balance hath swayed, and will sway, according to the better or worse state of matters in that important regard. When gospel-light is clear, and attended with power, Satan's kingdom cannot stand before it: the prince and powers of darkness must fall as lightning from heaven. And, upon the contrary, according to recessions from thence, Christian churches went off, by degrees, from the only foundation, even from the rock Christ, until the man of sin, the great Antichrist, did mount the throne. Nevertheless, while the world is wondering after the beast, behold! evangelical light breaks forth in the midst of Papal darkness; and hereupon Antichrist's throne shakes, and is at the point of falling; yet his wounds are cured, and he recovers new strength and spirits, thro' a darkning of the glorious gospel, and perversion thereof, by anti-evangelical errors and heresies.

That the tares of such errors are sown in the reformed churches, and by men who profess reformed faith, is beyond debate; and these who lay to heart the purity of the gospel-doctrine. Such dregs of Antichristianism do yet remain, or are brought in amongst us. Herein the words of the apostle are verified, *viz.* 'Of your 'own selves shall men arise, speaking perverse things, 'to draw away disciples after them:' and as this renders the essays for a further diffusion of evangelical light the more necessary and seasonable; so there is ground to hope, that in these ways the churches of Christ will gradually get the ascendent over their enemies, until the great Antichrist shall fall, as a trophy before a gospel-dispensation. For the Lord will 'destroy him 'by the breath of his mouth, and with the brightness 'of his coming.' That this excellent and spiritual piece may be blessed to the reader, is the prayer of,

Their sincere well wisher and servant
in the work of the gospel,

Charnock Dec. 3. 1717.

JA. HOG.

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whilst you did not believe in Christ. Secondly, Of righteousness; as was manifest by the peace and comfort which you afterwards had by believing that Christ was gone to the Father, and appeared in his presence as your advocate and surety, that had undertaken for you. Thirdly, Of judgment; as hath been manifest ever since, in that you have been careful, with the true godly man, Psal. cxii. 5. to guide your affairs with judgment, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference between the *covenant of works*, and the *covenant of grace*; and experimentally to be acquainted with the doctrine of free grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a sermon, which I once heard a godly minister preach, and repeated in your hearing, of the life of faith; but also your earnest request to me, to write them out fair, and send them to you into the country; yea, witness your highly approving of this Dialogue, when I first acquainted you with the Contents thereof, encouraging me to expedite it to the press, and your kind acceptance, together with your cordial thanks for my love, manifested in dedicating it to your honoured name.

Sith then, worthy sir, it hath pleased the Lord to enable me both to amend and enlarge it, I hope your affection will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed truths, and thro' the blessing of God,

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TO ALL SUCH

HUMBLE-HEARTED READERS,

As see any need to learn, either to know themselves, or God in Christ.

LOVING CHRISTIANS,

CONsider, I pray you, that as the first Adam did, as a common person, enter into covenant with God for all mankind, and brake it, whereby they became sinful and guilty of everlasting death and damnation: even so Jesus Christ, the second Adam, did as a common person, enter into covenant with God his Father, for all the elect (*a*), that is to say, all those that have, or shall believe on his name (*b*), and for them kept it (*c*); whereby they become righteous, and heirs of everlasting life and salvation (*d*): and therefore it is our greatest wisdom, and ought to be our greatest care and endeavour, to come out (*e*), and from the first Adam, unto, and into, the second Adam (*f*); that so we may have life through his name, John xx. 31.

And

(*a*) The covenant (*viz.* of works) being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression. Shorter Catechism, Quest. 16.

The covenant of grace was made with Christ, as the second Adam; and, in him, with all the elect, as his seed. Larger Cat. Quest. 31.

(*b*) See Chap. II. Sect. 3. note (*g*) fig. 2.

(*c*) Namely, by doing and dying for them, *viz.* the elect.

(*d*) Thus the impetration or purchase of redemption, and the application of it, are taught to be of the same extent; even as Adam's representation, and the ruins by his fall, are: the former extending to the elect, as the latter unto all mankind.

(*e*) Of.

(*f*) Uniting with Christ by faith.

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(*g*) *i. e.* To the way of the covenant of works, which innocent Adam was ſet upon.

(*h*) *i. e.* Till we be brought to deſpair of obtaining ſalvation in the way of the covenant of works. Mark here, the ſpring of Legaliſm, namely, the natural bias of man's heart towards the way of

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measure of love to Christ, and man for Christ's sake, as I am confident many of God's saints do attain unto in the time of this life. The Lord be merciful unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightned to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin; and hearing of justification freely by grace, thro' the redemption which is in Jesus Christ, do applaud and magnify that doctrine, following them that do most preach and press the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin (*l*). These are they that content themselves (with a gospel-knowledge) with mere notions in the head, but not in the hearts; glorying and rejoicing in free grace and justification by faith alone; professing faith in Christ, and yet are not possessed of Christ: these are they that can talk like believers, and yet do not walk like believers: these are they that have language like saints, and yet have conversation like devils; these are they that are not obedient to the law of Christ, and therefore are justly called Antinomians.

Now both these paths (*m*) leading from Christ have been justly judged as erroneous; and, to my knowledge, not only a matter of eighteen or twenty years ago, but also within these three or four years there hath been much ado, both by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them; and hot contentions have been on both sides, and all, I fear to little purpose: for hath

(*l*) Mark here the spring of Antinomianism; namely the want of a sound conviction of the odiousness and filthiness of sin, rendring the soul loathsome and abominable in the sight of a holy God. Hence as the sinner sees not his need of, so neither will he receive and rest on Christ for all his salvation; but will go about to help it, grasping at his justifying blood, neglecting his sanctifying Spirit; and so falls short of all part or lot in that matter.

(*m*) *viz.* Legalism and Antinomianism.

Mr Bastingius
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Mr Samuel Bolton
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THE MARROW OF MODERN DIVINITY. WITH NOTES.

INTERLOCUTORS.

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And,
NEOPHITUS, a young Christian.

The INTRODUCTION.

§ 1. *Differences about the Law.* § 2. *A threefold Law.*

Nom. SIR, My neighbour Neophytus and I having lately had some conference with this our friend and acquaintance Antinomista about some points of religion; wherein he differing from us both, at last said, He would be contented to be judged by you our minister: therefore have we made bold to come unto you, all three

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(*n*) A short and pithy description of the middlepath, the only path-way to heaven; Jesus Christ (the way John xiv. 6.) received truly (by faith, John i. 12. this is overlooked by the Legalist) and walked in answerably, byholiness of heart and life, Col. ii. 6. this is neglected by the Antinomian. The Antinomian's faith is butpretended,andnot true faith,since he walks not in Christ answerably: the Legalist's holiness is but pretended, and not true holiness [illegible]

gns, that 'they are zealous of the law,' Acts xxi. 20. yea, some would be doctors of the law; and yet neither understand 'what they say, nor whereof they 'affirm,' 1 Tim. i. 7.

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm; when I say and affirm, that the holy law of God ought to be a rule of life to a believer: for I dare pawn my soul of the truth of it.

Evan. But what law do you mean?

Nom. Why, Sir? what law do you think I mean? Is there any more laws than one?

§ 2. *Evan.* Yea, in the scriptures there is mention made of divers laws, but they may all be comprised under these three, *viz.* The law of works, the law of faith, and the law of Christ (*a*); Rom. iii. 27. Gal. vi.

(*a*) These terms are scriptural, as appears from the whole texts quoted by our author, namely, Rom. iii. 27. 'Where is boasting 'then? it is excluded: by 'what law? of works? nay; 'but by the law of faith,' Gal. vi. 2. 'Bear ye one a-'nother's burdens, and so 'fulfil the law of Christ.' By the law of works is meant the law of the ten commands as the covenant of works; by the law of faith, the gospel, or covenant of grace: for justification being the point upon which the apostle there states the opposition betwixt these two laws, it is evident that the former only is the law that doth not exclude boasting; and that the latter only is it, by which a sinner is justified in a way that doth exclude boasting. By the law of Christ is meant the same law of the ten commands, as a rule of life in the hand of a Mediator to believers already justified, and not any one command of the law only: forbearing one another's burdens is a fulfilling of the law of Christ, as it is a loving one another: but, according to the scripture, that love is not a fulfilling of one command only, but of the whole law of the ten commands, Rom. xiii. 8, 9, 10. 'He that loveth another 'hath fulfilled the law. For 'this, Thou shalt not com-'mit adultery, Thou shalt 'not kill, Thou shalt not 'steal, Thou shalt not bear 'false witness, Thou shalt 'not covet: and if there be 'any other commandment, 'it is briefly comprehended in

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Saviour, binding his save
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obedience, Gal. iii. 12, Act
xvi. 31.

The term *law* is not here
used univocally: for the law
of faith is, neither in the
scripture sense, nor in the
sense of our author, a law
properly so called. The a-
postle useth that phrase on-
ly in imitation of the Jews
manner of speaking, who
had the law continually in
their mouths. But since the
promise of the gospel pro-
posed to faith is called in
scripture 'the law of faith,'
our author was sufficiently
warranted to call it so too,
See Chap. I. § 3. So the law
of faith is not a proper pre-
ceptive law.

Nom. Sir, I know not the difference betwixt them; but this I know, that the law of the ten commandments,

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the law of works, and the law of Christ, as above explained according to the scripture, and the mind of our author, is the same in effect with that of the law, as a covenant of works, and as a rule of life to believers, Westm. Confes. chap. 19. art. 6. and ought to be admitted. For (1.) Believers are not under, but dead to, the law of works, Rom. vi. 14. 'For ye are not under 'the law, but under grace.' Chap. vii. 4. 'Wherefore, 'my brethren, ye also are 'become dead to the law. 'But they are under the law 'to Christ; ye also are be-'come dead to the law--- 'That ye should be married 'to another, even to him 'who is raised from the 'dead,' *ib.* 1 Cor. ix. 21. 'Being not without law to 'God, but under the law to 'Christ.' Some copies read here of God, and of Christ; the which I mention, not out of any regard to that different reading, but that upon the occasion thereof the sense is owned by the learned to be the same either way. To be under the law to God is without question, to be under the law of God; whatever it may be judged to import more, it can import no less: therefore to be under the law to Christ, is to be under the law of Christ. This text gives a plain and decisive answer to the question, How the believer is under the law of God? namely, as he is under the law to Christ. (2.) The law of Christ is an easy yoke, and a light burden, Matth. xi. 30. But the law of works to a sinner is an unsupportable burden, requiring works as the condition of justification and acceptance with God, as is clear from the whole of the apostle's reasoning, Rom. iii. (and therefore it is called the law of works, for otherwise the law of Christ requires works too) and cursing every one that continues not in all things written in it to do them, Gal. iii. 10. The apostle assures us, that 'what things soever the law 'saith, it saith to them who 'are under the law,' Rom. iii. 19. The duties of the law of works, as such, are, as I conceive, called by our Lord himself 'heavy bur-'dens and grievous to be 'born,' Matth. xxiii. 4. 'For they (*viz.* the Scribes 'and Pharisees) bind heavy 'burdens, and grievous to 'be born, and lay them on 'men's shoulders: but they 'themselves will not move 'them with one of their fin-'gers.' These heavy burdens were not human traditions, and rites devised by men, (for Christ would not have commended the observing and doing of these, as in this case he did, v. 3. 'What-

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them, namely, to the r
and ceremonies of Mos
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done.

" He who hath believe
" on Jesus Christ, (thoug
" he be freed from the curs
" of the law) is not free
" from the command anc
" obedience of the law, bu
" tied thereunto by a new
" obligation, and a new
" command from Christ.
" Which new command
" from Christ importeth
" help to obey the com-
" mand." Practical use of
saving knowledge, title,
The third warrant to be-
lieve, fig. 5.

What this distinction a-
mounts to is, That there-
by a difference is constitu-

Evan. But the law of the ten commandments, or moral law, may be either said to be the matter of the law of works, or the matter of the law of Christ: and therefore I pray you tell me in whether of these senses you conceive it ought to be a rule of life to a believer?

Nom. Sir, I must confess, I do not know what you mean by this distinction: but this I know, that God requires that every Christian should frame and lead his life according to the rule of the ten commandments; the which if he do, then may he expect the blessing of God both upon his own soul and body; and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan. The truth is, neighbour Nomista, the law of the ten commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer (*b*). But in thus saying, you have affirmed that it ought; and therefore therein you have erred from the truth. And now, friend Antinomista, that I may also know your judgment, when you say the law ought not to be a rule of life to a believer, pray tell me what law you mean?

Ant. Why, I mean the law of the ten commandments.

Evan. But whether do you mean that law as it is the matter of the law of works, or as it is the matter of the law of Christ?

Ant.

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of the law of the ten commands, arising from the authority of the Creator Father, Son, and Holy Ghost, be weakned by its being issued unto the believer from, and by that blessed channel, the Lord Jesus Christ?

As for the distinction betwixt the law of faith and the law of Christ, the latter is subordinated unto the former. All men by nature are under the law of works; but taking the benefit of the law of faith, by believing in the Lord Jesus Christ, they are set free from the law of works, and brought under the law of Christ. Matth. xi. 28, 29. 'Come unto me, 'all ye that labour and are 'heavy laden----take my 'yoke upon you.

(*b*) See the following note.

[illegible]

[illegible]

[illegible]

fore, you having affirmed to the contrary, have therein also erred from the truth.

Nom. The truth is, sir, I must confess, I never took any notice of this threefold law, which, it seems, is mentioned in the New Testament.

Ant. And I must confess, if I took any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold law (*d*), so far forth he comes short both of the true knowledge of God and of himself; and therefore I wish you both to consider of it.

Nom.

'son with the rod; and their 'iniquity with stripes. Nevertheless, my loving-'kindness will I not utterly 'take from him, nor suffer 'my faithfulness to fail.' Thus it becomes the law of Christ to them; of which law also the same ten commands are likewise the matter. In the threatnings of this law there is no revenging wrath; and in the promises of it no proper conditionality of works: but here is the order in the covenant of grace, to which the law of Christ belongs; a beautiful order of grace, obedience, particularly favours, and chastisements for disobedience. Thus the ten commands stand, both in the law of works and in the law of Christ at the same time, being the common matter of both: but as they are the matter of (*i. e.* stand in) the law of works, they are actually a part of the law of works; howbeit, as they are the matter of, or stand in, the law of Christ, they are actually a part, not of the law of works, but of the law of Christ. And as they stand in the law of Christ, our author expresly asserts, against the Antinomian, that They ought to be a rule of life to a believer; but that they ought to be a rule of life to a believer, as they stand in the law of works, he justly denies against the Legalist. Even as when one and the same crime stands forbidden in the laws of different independent kingdoms, it is manifest that the rule of life to the subjects in that particular is the prohibition, as it stands in the law of that kingdom whereof they are subjects respectively, and not as it stands in the law of that kingdom of which they are not subjects.

(*d*) Not of the terms here used to express it by, but of the things thereby meant, to wit; the covenant of works the covenant of grace, and the law as a rule of life to believers, in whatever terms these things expressed.

§ 1. *The nature of the Cove*
fall. § 3. *The sinfulne*
the Fall. § 4. *No reco*
nant of Works. § 5. *T*
ing, tho' broken.

§ 1. *Evan.* THE law of
as faith *,
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works. The which cove
all mankind in Adam befor
of was, 'Do this, and tho
'and if thou do it not, t
Gen. ii. 17. In which co
Contained a precept, 'Do
mise joined unto it, 'If th
Thirdly, A like threatning,
'thalt die the death †.' I

that God had said to Adam, "Lo, to the intent that "thou mayest live, I have given thee liberty to eat, "and have given thee abundantly to eat ‖: let all the "fruits of paradise be in thy power, one tree except, "which see thou touch not, for that I keep to mine "own authority: the same is the tree of knowledge "of good and evil; if thou touch it, the meat there-"of shall not be life, but death."

Nom. But, Sir, you said, that the law of the ten commandments, or moral law, may be said to be the matter of the law of works; and you have also said, that the law of works is as much to say as the covenant of works; whereby it seems to me, you hold that the law of the ten commandments was the matter of the covenant of works, which God made with all mankind in Adam before his fall.

Evan. That is a truth agreed upon by all authors and interpreters that I know. And indeed the law of works (as a learned author saith *) signifies the moral law; and the moral law, strictly and properly taken, signifies the covenant of works (*a*).

Nom.

‖ *Com. pla. p.* 31. * *Downham on justif. p.* 443, 465.

(*a*) The moral law is an ambiguous term among divines. (1.) The moral law is taken for the decalogue or ten commands simply. So the law in ten commands is owned to be commonly called the moral law, Westmin. confes. chap. xix. art. 2, 3. And thus our author hath hitherto used that term, reckoning the moral law not the covenant of works itself, but only the matter of it. (2.) The moral law is taken for the ten commands having the promise of life, and threatning of death annexed to them; that is, for the law (or covenant) of works. Thus the moral law is described to be, "The declaration of the will of God to "mankind, directing and "binding every one to per-"sonal, perfect, and perpe-"tual conformity and obe-"dience thereunto, in the "frame and disposition of "the whole man, soul and "body, and in performance "of all these duties of holi-"ness and righteousness, "which he oweth to God "and man; promising life "upon the fulfilling, and "threatning death upon the "breach of it." Larg. Cat. Quest 93. That this is the covenant of works is, clear

works betwixt God an
for example, you know,
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have wages to bestow
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agreed. Even so, tho' n

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from Westm. Confes. chap. xix. art. 1. "God gave to "Adam a law, as a covenant "of works, by which he "bound him and all his pos-"terity, to personal, entire, "exact, and perpetual obe-"dience; promised life u-"pon the fulfilling, and "threatened death upon "the breach of it." And this our author owns to be the sense of that term, strictly and properly taken: the reason whereof I conceive to be, that the moral law properly signifying the law of manners, answers to the scripture term, the law of works, by which is meant the covenant of works. And if he had added, that in this sense believers are delivered

yield perfect and perpetual obedience to all the ten commandments, and God had an eternal life to bestow upon him; yet was there not a covenant betwixt them till they were thereupon agreed.

Nom. But, Sir, you know there is no mention made in the book of Genesis of this covenant of works, which, you say, was made with man at first.

Evan. Tho' we read not the word covenant betwixt God and man, yet have we there recorded what may amount to as much: * for God provided, and promised to Adam eternal happiness, and called for perfect obedience; which appears from God's threatning, Gen. ii. 17. for if man must die if he disobeyed, it implies strongly, that God's covenant was with him for life, if he obeyed.

Nom. But, Sir, you know the word covenant signifies a mutual promise, bargain, and obligation, betwixt two parties ‡. Now tho' it is implied, that God promised man, to give him life, if he obeyed; yet we read not, that man promised to be obedient.

Evan. I pray take notice, that God doth not always tie man to verbal expressions ‖: but doth often contract the covenant in real impressions, in the heart and frame of the creature (*c*), and this was the manner of covenanting with man at the first (*d*): for God had furnished his soul with an understanding mind †,

* *Ball on the covenant, p. 6.* ‡ *Walker on the covenant, page 39.* ‖ *Ball on the covenant, page 5.* † *Calv. Inst. fol. Eng. page 8.*

(*c*) The soul approving, embracing, and consenting to the covenant; which, without any more, is plain language, though not unto men, yet unto God who knoweth the heart.

(*d*) The covenant being revealed to man created after God's own image, he could not but perceive the equity and benefit of it; and accept, and consent to it. And this accepting is plainly intimated in Eve's words to the serpent, Gen. iii. 2, 3. 'We may eat of the fruit 'of the trees of the garden; 'but of the fruit of the tree 'which is in the midst of the 'garden, God hath said, 'Ye shall not eat of it, nei-'ther shall ye touch it, lest 'ye die.

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ſerve God perfectly.

Nom. But, Sir, how cou
mandments be the matter c
when they were not writte
time of Moſes?

Evan. Tho' they were
ſtone until the time of Mo
in the tables of man's heart
we read that man was creat
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ments are a doctrine agreei
dom and juſtice that is in (
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of God conſiſts 'in knowle
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it could not well ſtand wit
make a covenant with man,
holy and good works, and
law, except he had firſt crea

* *Baſting, cat. p.* 8. ‡ l
inſt. p. 190. ‖ *Treat. of eff*
thereabouts

and engraven his law in his heart, whence those good works should proceed.

Nom. But yet I cannot but marvel that God in making the covenant with man, did make mention of no other commandment than that of the forbidden fruit.

Evan. Do not marvel at it: for by that one species of sin, the whole genus or kind is shewn; as the same law, being more clearly unfolded *, Deut. xxvii. 26. Gal. iii. 10. doth express. And indeed, in that one commandment the whole worship of God did consist; as obedience, honour, love, confidence and religious fear; together with the outward abstinence from sin, and reverend respect to the voice of God; yea, herein also consisted his love, and so his whole duty, to his neighbour (*f*); so that as a learned writer saith, Adam heard as much ‡ in the garden as Israel did at Sinai; but only in fewer words, and without thunder ‖.

Nom. But, Sir, ought not man to have yielded perfect obedience to God, though this covenant had not been made betwixt them?

Evan. Yea indeed, perfect and perpetual obedience was due from man unto God, tho' God had made no promise to man: for when God created man at first, he put forth an excellency from himself into him; and and therefore it was the bond and tie that lay upon man, to return that again unto God (*g*); so that man being

* *Hugo Grot. de defens. fid. page* 7. 1. ‡ *Of the law.* ‖ *Lightfoot, miscel. page* 282.

(*f*) That one commandment was in effect a summary of the whole duty of man: the which clearly appears, if one considers, that the breach of it was a transgressing of all the ten commands at once, as our author afterwards distinctly sheweth.

(*g*) God having given man a being after his own image, a glorious excellency, it was his natural duty to make suitable returns thereof unto the giver, in a way of duty, being and acting for him: even as the waters, which originally are from the sea, do, in brooks and rivers, return to the sea again. Man, being of God as his first cause, behoved to be to him as his chief and ultimate end, Rom. xi. 36.

meet there should be
him, that he might, accor
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him, to shew that he was
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(*h*); that man might know
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venant made with him, to s
by personal, immediate and un
gift and gentleness ‡: so that
covenant (*i*), which God, out
made with mankind in Adam

Nem. Well, Sir, I do perce
mankind in him were created

Evan. Yea, and most happy
in paradise in the midst of all
contents, wherein he did enjo
communion with his Creator,
'fulness of joy, and at whose r
'for evermore,' Psal. xvi. 11.

* *Reynolds on Psalm* cx. *pa*
§ *Gibbons on Gen. page* 97. *Ba*
‡ *Reynolds on* cx. *page* 406.

ceived of the tree of life *, by taking and eating it, while he stood in the state of innocency, before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan, as some learned men do think, and as God's own words seem to imply, Gen. iii. 22. (*k*).

§ 2. *Nom.*

* *Walker on the coven. page* 89.

(*k*) The author saith, that some learned men think so, and that the words, Gen. iii. 22. seem to imploy so much; but all this amounts not to a positive determination of the point. The words are these, 'Behold, the man is become 'as one of Us, to know good 'and evil; and now, lest he 'put forth his hand, and 'take also of the tree of life, 'and eat, and live for ever.' Whether or not these words seem to imply some such thing, I leave to the judgment of the reader, whom I incline not to entertain with mine own or others conjectures upon the head: but three things I take to be plain, and beyond conjecture, in this text. (1.) That there is no irony nor scoff here, as many think there is; but on the contrary a most pathetic lamentation over fallen man. The literal version and sense of the former part of the text runs thus; 'Behold the man, 'that was one of us, &c. com-'pare for the version,' Lam. iii. 1. Psal. iii. 7. and for the sense, Gen. i. 26. 27. 'And God said, Let us 'make man in Our image.--- 'So God created man in his 'own image,' &c. The latter part of the text I would read thus: 'And eat, that 'he may live for ever:' compare for this version, Exod. iv. 23. 1 Sam. vi. 8. It is evident the sentence is broke off abruptly, the words, 'I will drive him out,' being suppressed; even as in the case of a father, with sighs, sobs and tears, putting his son out of doors. (2.) That it was God's design, to prevent Adams eating of the tree of life, as he had eaten of the 'forbidden tree, lest he--- 'take also of the tree of life;' thereby mercifully taking care that our fallen father, to whom the covenant of grace was now proclaimed, might not, according to the corrupt natural inclination of fallen mankind, run back to the covenant of works for life and salvation, by partaking of the tree of life, a sacrament of that covenant, and so reject the covenant of grace, by eating of that tree now, as he had before broken the covenant of works, by eating of the tree of knowledge of good and evil. (3.) That at this time Adam did think, that by eating of the tree of life he might live for ever. Further I dip not here in this matter.

or fall, at his own elec

Nom. But why then
immutable? or, why di
that action, that he migh
fruit (*l*)?

Evan. The reason why
immutable‖, was because
judgment and free choice,
and absolute determinatio
you, it was not reasonable
to make man such a one
sin at all ‡; for it was at
he pleased. But why he
strength of stedfast continu
God's secret counsel (*n*).

* *Mr. Slater on the secna*
way, page 304. ‖ *Reynolo*
‡ *Calv. Inst. page* 81.

(*l*) These are two distinct questions, both of them natively arising from a legal temper of spirit: and I doubt, if ever the heart of a sinner shall receive a satisfying answer as to either of them, until it come to embrace the

tainly conclude: that Adam's state was such, as served to take away from him all excuse; for he received so much, that of his own will he wrought his own destruction (*o*) because this act of his was a wilful transgression of a law, under the precepts whereof he was most justly created *; and unto the malediction whereof he was as necessarily and righteously subject, if he transgressed: for, as being God's creature, he was to be subject to his will; so, by being God's prisoner, he was as justly subject to his wrath; and that so much the

* *Reynolds on Psalm* cx. *page* 406.

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of a creature, that it should cease to be a creature, or a dependent being, if it should cease to be mutable. But there is an immutability, improperly so called, which is competent to the creature whereby it is free from being actually liable to change in some respect; the which in reference to man, may be considered two ways; 1. As putting him beyond the hazard of change by another hand than his own. 2. As putting him beyond the hazard of change by himself. In the former sense man was indeed made immutable in point of moral goodness; for he could only be made sinful or evil by himself, and not by any other. If he had been made immutable in the latter sense, that immutability behoved either to have been woven into his very nature, or else to have arisen from confirming grace. Now God did not create man thus immutable in his nature; which is it that the first question aims at; and that for this at the rate, man would have obeyed by fatal necessity and absolute determination, as one not having so much as a remote power in his nature to change himself. And neither glorified saints, nor angels, are thus immutable; their immutability in goodness entirely depending on confirming grace. As for immutability by confirming grace, which is it that the second question aims at, it is conferred on glorified saints and angels: but why it was not afforded, to Adam at his creation our author wisely declines to give any reason. "The reason, saith he, why "the Lord did not create "him immutable, was, be-"cause, &c. but why he "did not uphold him with "strength of stedfast conti-"nuance, that resteth hid-"den in God's secret coun-"sel."

(*o*) *i. e.* He received so much strength, that it was not of weakness, but wilfulness, that he destroyed himself.

tion *, and drowned his wh
gulf of misery (q). And th
God's appointment he was n
gle person only, but as a com
senting all mankind to come o
all that happiness, all those
which were bestowed upon hi
upon him alone, but also up
man (s); and as that covenant
him, was made with whole m
by breaking covenant, lost all
himself: as he received all fo
lost all both for himself and us

Nom. Then, Sir, it seemeth
covenant, all mankind were br
condition.

Evan. All mankind, by the f
a twofold damage †; First, A d
nal goodness: Secondly, An h
ness to all kind of wickedness §:
after which they were created,
out; and in place of wisdom, r

* *Calv. Inst. page* 106, 107.
of faith, p. 85. ‖ *Pemble vind*
golden candlesticks, page 3. §

holineſs, came blindneſs, uncleanneſs, falſhood and injuſtice. The very truth is, our whole nature (*t*) was thereby corrupted, defiled, deformed, depraved infected, made infirm, frail, malignant, full of venom, contrary to God; yea, enemies and rebels unto him *. So that, ſaith Luther †, this is the title we have received from Adam: in this one thing we may glory, and in nothing elſe at all; namely, that every infant that is born into this world, is wholly in the power of ſin, death, Satan, hell, and everlaſting damnation. Nay, ſaith Muſculus ‖, the whirlpool of man's ſin in paradiſe is bottomleſs and unſearchable.

Nom. But, Sir, methinks it is a ſtrange thing that ſo ſmall an offence, as eating of the forbidden fruit ſeems to be, ſhould plunge whole mankind into ſuch a gulf of miſery.

Evan. Though at the firſt glance it ſeems to be a ſmall offence; yet if we look more wiſtly (*u*) upon the matter it will appear to be an exceeding great offence §: for thereby intolerable injury was done unto God; as firſt, His dominion and authority in his holy command was violated. 2dly, His juſtice, truth, and power, in his moſt righteous threatnings, were deſpiſed. 3dly, His moſt pure and perfect image, wherein man was created in righteouſneſs and true holineſs, was utterly defaced. 4thly, His glory, which by an active ſervice the creature ſhould have brought to him, was loſt and deſpoiled: Nay, how could there be a greater ſin committed than that, when Adam at that one clap broke all the ten commandments ¶?

Nom. Did he break all the ten commandments, ſay you? Sir, I beſeech you ſhew me wherein?

Evan. 1. He choſe himſelf another God when he followed the devil |||.

2. He

* *Urban Reg. in Chr. ſer. to Emas, p.* 12. † *Choſ. ſer. p.* 9. ‖ *Com. pla. p.* 14. § *Reynolds on Pſalm* cx. *p.* 407. ¶ *Lightfoot miſcel. p.* 183. ||| *Ibid.*

(*t*) All mankind. (*u*) *i. e.* Earneſtly.

ne committed ſpiritual for

8. He ſtole (like Achan) aſide not to be meddled w that which troubles all Iſra

9. He bare witneſs again the witneſs of the devil abo

10. He coveted an evil c which coſt him his life (y) whoſoever conſiders what committed at one blow, mu ſee our caſe to be ſuch, that way to commend the juſtice demn the ſin of our firſt pa all mankind, as the prophet Iſrael, ‘ O Iſrael, thou haſt xiii. 9.

§. 4. *Nom.* But, Sir, had Adam both to have holpen hi out of this miſery, by renewing God, and keeping it for after

Evan. No, by no means; works was a covenant no way

‡ *Com. pla. p.* 13. ‖ *Bolton*

(x) That is

(a). When he had once broke it, he was gone for ever: because it was a covenant between two friends; but now fallen man was become an enemy. And besides, it was an impossible thing for Adam to have performed the conditions which now the justice of God did necessarily require at his hands; for he was now become liable to the payment of a double debt, to wit, the debt of satisfaction for his sin committed in time past, and the debt of perfect and perpetual obedience for the time to come; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit (for that is the sin I mean) (b) was committed against an infinite and eternal God ‖, and therefore merited an infinite and eternal satisfaction; which was to be either some temporal punishment equivalent to eternal damnation, or eternal damnation itself. Now Adam was a finite creature, therefore between finite and infinite there could be no proportion; so that it was impossible for Adam to have made satisfaction by any temporal punishment; and if he had undertaken to have satisfied by an eternal punishment, he should always have

‖ *Ursin. cat. page* 112.

(a) The covenant of works could by no means be renewed by fallen Adam, so as thereby to help himself and his posterity out of this misery, the which is the only thing in question here: otherwise indeed it might have been renewed; which is evident by this sad token, that many do actually renew it in their covenanting with God being prompted thereto by their ignorance of the high demands of the law, their own utter inability, and the way of salvation by Jesus Christ. And from the same principle our Legalist here makes no question but Adam might have renewed it, and kept it too, for the after-time; only, he questions whether or not Adam might thereby have helped himself, and his posterity too, out of the misery they were brought into by his sin.

(b) That being the sin in which all mankind fell with him, Rom. v. 15.

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us ‖; so that he was beco
therefore not able to stan
form the meanest conditic
father Adam falling from
him and us all in pieces, t
left, either in him or us, fi
upon. And this the apost
saith, 'We are of no stren
'made weak, because of
viii. 3.

Nom. But, Sir, might no
Adam's sin without satisfact

Evan. O no; for justice
is a righteous thing with G
sion receive a just recompen
be just, it is unjust to pardo
And though the Lord had p
former transgression, and so f
dition of amity and friendship
keep the law perfectly, he c
herein (*d*).

‡ *Ursin. cat. p.* 112. ‖ *Cat*
true bounds, p. 133.

(*c*) 2 Thess. i. 6. 'Seeing

Nom. And is it also impossible for any of his posterity to keep the law perfectly?

Evan. Yea, indeed, it is impossible for any mere man in the time of this life to keep it perfectly, yea, tho' he be a regenerate man: for the law requireth of man, that he 'love the Lord with all his heart, soul and 'might;' and there is not the holiest man that lives, but he is flesh as well as spirit in all parts and faculties of his soul, and therefore cannot love the Lord perfectly. Yea, and the law forbiddeth all habitual concupiscence, not only saying, 'Thou shalt not consent 'to lust,' but, 'Thou shalt not lust:' it doth not only command the binding of lust, but forbids also the being of lust: and who in this case can say My heart is clean?

Ant. Then, friend Nomista, take notice, I pray, that, as it was altogether impossible for Adam to return into that holy and happy estate wherein he was created by the same way he went from it (*e*); so is it for any of his posterity; and therefore, I remember one ‖ saith very wittily, The law was Adam's lease when God made him tenant of Eden; the conditions of which bond when he kept not, he forfeited himself and all of us. God read a lecture of the law to him before he fell, to be a hedge to him to keep him in paradise; but when Adam would not keep within compass, this law is now become as the flaming sword at Eden's gate, to keep him and his posterity out.

§ 5. *Nom.*

‖ *Lightfoot's Miscel. page* 282.

(*e*) Walking back by the way of the covenant of works which he left by his sinning. *Object.* Do we not then make void the law, (Rom. iii. 31.) leaving an imputation of dishonour upon it, as a disregraded path, by pretending to return another way? *Ans.* Sinners being united to Christ by faith, return, being carried back the same way they came; only their own feet never touch the ground; but the glorious Mediator sustaining the persons of them all, walked every bit of the road exactly Gal. iv. 4, 5. Thus, in Christ, the way of free grace, and of the law, sweetly meet together: and through faith we establish the law, ibid.

and therefore, though the Lo
ming his condition, that is, fi
nal life, yet so is not man fr
strength to obey be lost, yet
own default, the obligation to
so that Adam and his offsprin
ed of their duties, because th
do them, than a debitor is q
cause he wants money to pay
bour Nomista, I have accordi
deavoured to help you to the
law of works.

CHAP

Of the Law of Faith;
Grace.

§ 1. *Of the eternal Purpose o*
Promise. § 3. *Of the Perfor*

Ant. I Beseech you, Sir, proc

venant of grace, or the gospel, which signifieth good, merry, glad, and joyful tidings ‖; that is to say, that God, to whose eternal knowledge all things are present, and nothing past or to come, foreseeing man's fall, before all time purposed (*a*), and in time promised (*b*), and in the fulness of time performed, (*c*), the sending of his Son Jesus Christ into the world, to help and deliver fallen mankind (*d*).

SECTION

‖ *Tindal, path to holy scrip. p.* 378.

(*a*) 2 Tim. i. 9. 'Who 'hath saved us according to 'his own purpose and grace, 'which was given us in Christ 'Jesus before the world be-'gun.' Eph. iii. 11. 'According to the eternal pur-'pose, which he purposed 'in Christ Jesus our Lord.

(*b*) Rom. i. 1, 2. 'The 'gospel of God, which he 'had promised afore by his 'prophets in the holy scrip-'tures.'

(*c*) Gal. iv. 4, 5. 'But 'when the fulness of the 'time was come, God sent 'forth his Son, made of a 'woman, made under the 'law to redeem them that 'were under the law.'

(*d*) These are the good tidings, this is the law of faith, *i. e.* the law to be believed for salvation, which the apostle plainly teacheth, Rom. i. 16. 'The gospel is 'the power of God unto 'salvation to every one that 'believeth;' and v. 17. 'For therein is the righ-'teousness of God revealed 'from faith to faith.' In this last text, clouded with a great variety of interpretations, I think there is a transposition of words to be admitted, and would read the whole verse thus: 'For 'therein is revealed the 'righteousness of God by 'faith, unto faith; as it is 'written, but the just by 'faith shall live.' The key to this construction and reading of the words in the former part of the verse, is the testimony adduced by the apostle in the latter part of it, from Habak. ii. 4. where the original text appears to me to determine the version of that testimony as here offered. The sense is, the righteousness which is by faith, namely, the righteousness of Christ, the only righteousness in which a sinner can stand before God, is in the gospel revealed unto faith, *i. e.* to be believed. See a like phrase, 1 Tim. iv. 3. translated after this manner.

nature (*cc*), which two things must needs be d by such a middle and common person ‖ that ith zeal towards God, that he might be satisfied mpassion towards man, that he might be repair- ueh a person, as, having man's guilt and punish- ranslated on him, might satisfy the justice of God having a fulness of God's Spirit and holiness in might sanctify and repair the nature of man (*d*).

 And

tho. Inst. p. 117. ‖ *Reynolds on Psalm* cx. *p.* 408.

see the following note. As man lay in ruins fall, guilty and un- there stood in the way salvation by mercy d, 1. The justice of which could not admit lty creature, and, 2. olinesS of God, which not admit the unclean oly creature, to com- with him. There- n the contrivance of ation, it was neces- hat provision should e for the satisfaction l's justice, by payment double debt mentio- bove; namely, the lost image of God in him. And man being as unable to sanctify himself, as to satisfy justice, (a truth which proud nature cannot digest) the Saviour behoved, not only to obey and suffer in his stead, but also to have a fulness of the Spirit of holiness in him to communicate to the sinner, that his nature might be repaired thro' sanctification of the Spirit. Thus was the ground-work of man's salvation laid in the eternal council; the sanctification of the sinner, according to our author, being as necessary to his salva-

alloweth them, they ſpeak of
men, as if he were reduced to
ties, by the croſs demands of h
For truth and juſtice ſtood u
had ſinned, and therefore mai
led for the condemnation of
worthily a curſed creature; c
lated: for thou ſaidſt, (ſay
'day that thou eateſt of the t
'good and evil, thou ſhalt die
the other ſide, pleaded for fav
great court in heaven: and
Wiſdom and power, and good
feſt in the creation*; and ang
been magnified in man's miſer
ged into by his fall: but I hav
ed (*b*). O! let favour and con
wards man, wofully ſeduced a
tan! O! ſaid they (*c*) unto G
to relieve the diſtreſſed; and

‖ *Reynolds on Pſalm* cx. *p.* 4
ſeven golden candleſticks, *p.* 319.
page 277.

(*a*) Hoſ. xi. 8. 'How 'in
'ſhall I give thee up Eph- 'k
'raim? How ſhall I deliver (

the more placable and gentle he ought to be. But Justice replied, if I be offended, I must be satisfied, and have my right: and therefore I require, that man, who hath lost himself by his disobedience, should for remedy, set obedience against it, and so satisfy the judgment of God. Therefore the wisdom of God became an umpire, and devised a way to reconcile them†; concluding, that before there could be reconciliation made, there must be two things effected; 1st, A satisfaction of God's justice. 2dly, A reparation of man's nature (*cc*), which two things must needs be effected by such a middle and common person ‖ that had both zeal towards God, that he might be satisfied and compassion towards man, that he might be repaired, such a person, as, having man's guilt and punishment translated on him, might satisfy the justice of God and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man (*d*).

† *Calv. Inst. p.* 117. ‖ *Reynolds on Psalm* cx. *p.* 408.

(*cc*) See the following note.

(*d*) As man lay in ruins by the fall, guilty and unclean, there stood in the way of his salvation by mercy designed, 1. The justice of God, which could not admit the guilty creature, and, 2. The holiness of God, which could not admit the unclean and unholy creature, to communion with him. Therefore, in the contrivance of his salvation, it was necessary, that provision should be made for the satisfaction of God's justice, by payment of the double debt mentioned above; namely, the debt of punishment, and the debt of perfect obedience. It was also necessary, that provision should be made for [illegible]lification of the sin- [illegible] repairing of the lost image of God in him. And man being as unable to sanctify himself, as to satisfy justice, (a truth which proud nature cannot digest) the Saviour behoved, not only to obey and suffer in his stead, but also to have a fulness of the Spirit of holiness in him to communicate to the sinner, that his nature might be repaired thro' sanctification of the Spirit. Thus was the ground-work of man's salvation laid in the eternal council; the sanctification of the sinner, according to our author, being as necessary to his salvation as the satisfaction of justice; for indeed the necessity of the former, as well as of the latter, ariseth from the nature of God, and therefore is an absolute necessity.

tween God and Christ, und
nant with David, are set for
' sion to thy holy One, and s
' One that is mighty;' or, a
One mighty in the law. As i
his elect †, I know that the
be able to satisfy me; but tl
stantial person, able to pay m
for my debt (e) As Pareus w
it were, say to Christ, what t
at thy hands. Then said Cl
' thy will! in the volume of
' me, I delight to do thy will,
' is within in my heart,' Psal
assented, and from everlasting
to put upon him man's person
his name, and to enter in his
ther, and to do all for man tha
to yield in man's flesh the pri
the just judgment of God, an
suffer the punishment that m
this he undertook under the pe

* *Reynolds on Psalm* cx. *page* 74. † *Ainsworth on the tex forth, page* 75. ‖ *Calv. inst.*

(e) *i. e.* The debt

to have undergone (*f*). And thus was justice satisfied, and mercy magnified, by the Lord Jesus Christ; and so God took Christ's single bond; whence Christ is not only called, the surety of the covenant for us, Heb. vii. 22. but the covenant itself, Isa. xlix. 8. And God laid all upon him, that he might be sure of satisfaction; protesting, that he would not deal with us, nor so much as expect any payment from us *; such was his grace. And thus did our Lord Jesus Christ enter into the same covenant of works that Adam did to deliver believers from it † (*g*): he was contented to be under all that com-

* *Hooker's soul-just. page* 174. † *Goodwin's Christ set forth, page* 83.

(*f*) The Son of God consented to put himself in man's stead, in obeying his Father, and so to do all for man that his Father should require; that satisfaction should be made: farther, he consented in man's nature, to satisfy and suffer the deserved punishment, that the same nature that sinned might satisfy: and yet farther, he undertook to bear the very same penalty that lay upon man, by virtue of the covenant of works, to have undergone; so sisting himself a proper surety for them, who, as the author observes, must pay the same sum of money that the debitor oweth. This I take to be the author's meaning; but the expression of Christ's undertaking under the penalty, &c. is harsh and unguarded.

(*g*) Our Lord Jesus Christ became surety for the elect in the second covenant, Heb. viii, 22, and in virtue of that suretyship, whereby he put himself in the room of the principal debitors, he came under the same covenant of works that Adam did: in so far as the fulfilling of that covenant in their stead, was the very condition required of him as the second Adam in the second covenant, Gal. iv. 4, 5. 'God 'sent forth his Son----made 'under the law, to redeem 'them that were under the 'law.' Thus Christ put his neck under the yoke of the law, as a covenant of works to redeem them who were under it as such. Hence he is said to be the 'end of the 'law for righteousness to e-'very one that believeth,' Rom. x. 4. namely, the end for consummation, or perfect fulfilling of it by his obedience and death, which presupposeth his coming under it. And thus the law, as a covenant of works, was magnified and made honourable; and it clearly appears how

"created." And he tells
(ibid. in Psal. xlix. 13.) th
"Broughton doth most co
"fidently assert Adam n
"to have stood in his inte
"grity so much as one da
"and that he saith out o
"Maimonides, This is held
"by all the Jews, as also
"by the Greek fathers."
That this opinion is less received than formerly, is, if I mistake not, not a little owing to the cavils of the Deists; who, to weaken the credit of the inspired history, alledge it to be incredible, that the events recorded Gen. i. 24,25,---and ii. 7,18. to the end of the third chapter, could all be crouded into one day. See Nichol's conference with a Theist. The reasons to support it take from the learned Sharp, one of the six ministers banished in the year 1606, *Curs. theol. loc. de peccato.* (1.) "Because of the devil's "envy, who, it is likely, "could not long endure to "see man in a happy state. "(2.) If man had stood "more days, the bless

s to say, the seed of the woman, for so is the
w text) 'shall break thy head, and thou shalt
e his heel.' This promise of Christ the woman's
er. 15. was the gospel*; and the only comfort
m, Abel, Enoch, Noah, and the rest of the
athers until the time of Abraham (*c*).

. I pray you, Sir, what ground have you to
hat Adam fell the same day he was created?

w. My ground for this opinion is, Psal. xlix.
hich text Mr. Ainsworth makes to be the 13th
and reads it thus, 'But man in honour doth
dge a night, he is likened unto beasts that are
ed (*d*). That may be minded (saith he) both
for

b. Reg. on serm. to Emaus.

n this promise was
l, (1.) Man's resto-
nnto the favour of
d his salvation; not
ffected by man him-
d his own works, but
ther. For our first
standing condemned
king of the covenant
s, are not sent back
o essay the mending
matter, which they
rred before; but a
enant is proposed, a
promised as their
pe. (2.) That this
was to be incarnate,
me man, the seed of
nan. (3.) That he
l to suffer; his heel,
his humanity, to be
to death. (4.) That
eath he should make
nquest over the devil,
troy his works, who
v overcome and de-
mankind; and so re-
le captives out of his
he shall bruise thy
to wit, while thou
bruisest his heel. This encounter was on the cross; there Christ treading on the serpent, it bruised his heel, but he bruised its head. (5.) That he should not be held by death, but Satan's power should be broken irrecoverably; the Saviour being bruised only in the heel, but the serpent in the head. (6) That the saving interest in him, and his salvation, is by faith alone, believing the promise with particular application to one's self, and so receiving him, forasmuch as these things are revealed by way of a simple promise.

(*d*) "From this text, the "Hebrew doctors, also in "Bereshit Rabba, do gather, that the glory of the "first man did not night "with him, and that in the "beginning of the sabbath "his splendor was taken a-"way from him, and he was "driven out of Eden." *Cartwright apud Pol. synop.*

voc. Lun, citing this text, ſaith, " Adam lodged not " one night in honour, for " ſo are the words if they " be properly tranſlated." He repeats the ſame in his Annotations on the book of Pſalms, and points his reader to Ainſworth, whoſe verſion does evidently favour his opinion, and is here faithfully cited by our author, without the marks of compoſition (*lodge a night*) there being no ſuch marks in my copy of Ainſworth's verſion or annotations, printed at London 1639. However the word *Lun* may ſignify to abide or continue it is certain the proper and primary ſignification of it is to night (*at*, *in*, or *with*); I muſt be allowed the uſe of this word to expreſs the true import of the original one. Thus we have it rendred, Gen. xxviii. 11. *tarried all night*. Judg. xix. 9. *tarry all night. ver.* 10. *tarry that night. ver.* 13. *lodged all night*. And ſince this is the proper and primary ſignifi-

of his sinning and the time of his sacrificing, though both on one day?

Ant. But did Adam offer sacrifice?

Evan. Can you make any question *, but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slain †, and offered in sacrifice; for before Adam fell beasts were not subject to mortality nor slaying. And God's clothing of Adam and his wife with skins signified, that their sin and shame was covered with Christ's righteousness. And questionless the Lord had taught him, that his sacrifice did signify his acknowledgement of his sin, and that he looked for the seed of the woman ‖, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence; the which undoubtedly, he acquainted his sons Cain and Abel, with, when he taught them also to offer sacrifice.

Ant. But how doth it appear that this his sacrificing was the very same day that he sinned?

Evan. It is said, John vii. 3. concerning Christ, 'That they sought to take him, yet no man laid hands 'on him, because his hour was not yet come;' but after that, when the time of his suffering was at hand, he himself said, John xii. 23. 'The hour is come;' which day is expressly set down by the evangelist Mark to be the sixth day, and ninth hour of that day, when 'Christ, through the eternal Spirit, offered up 'himself without spot to God,' Mark xv. 34, 42. Now, if you compare this with Exodus xii. 6. you shall find that the Paschal lamb, a most lively type of Christ, was offered the very same day and hour, even the sixth day, and ninth hour of the day, which was at three of the clock in the afternoon ‡: and the scripture testifieth, that Adam was created the very same sixth day; and gives us ground to think that he sinned the

* *Lightfoot, Miscel. page* 18. *Vaughmeth on Bib. page* 15. † *Weller on the ceremonies, page* 59. ‖ *Gibbons on Gen.* ‡ *Ainsworth on the text.*

lamb) in the bulh, and ſtep
work of the covenant. And he
Saint (*f*) John calls him the L

(*e*) That the promiſe was given the ſame day that Adam ſinned, was evinced before: and from the hiſtory Gen. iii. and the nature of the thing itſelf, one may reaſonably conclude, that the ſacrifices were annexed to the promiſe. And ſince the hour of Chriſt's death was all along the time of the evening ſacrifice, it is very natural to reckon that it was alſo the hour of the firſt ſacrifice; even as the place on which the temple ſtood was at firſt deſigned by an extraordinary ſacrifice on that ſpot, 1 Chron. xx. 18,--- 28. and xxii. 1. " At three o'clock " in the afternoon " Chriſt yielded up the " ghoſt, Mark xv. 34. the " very time when Adam had " received the promiſe of

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ginning of the world* (*g*), Rev. xiii. 8. For as the first state of creation was confirmed by the covenant which God made with man ‡; and all creatures were to be upheld by means of observing the law and condition of that covenant; so that covenant being broken by man, the world should have come to ruin, had it not been as it were created a-new, and upheld by the covenant of grace in Christ.

Ant. Then, Sir, you think that Adam was saved.

Evan. The Hebrew doctors hold that Adam was a repentant sinner †; and say, that he was by wisdom (that is to say, by faith in Christ) brought out of his fall; yea, and the church of God doth hold, and that for necessary causes §, that he was saved by the death of Christ; yea, saith Mr. Vaughan, it is certain he believed the promise concerning Christ, in whose commemoration he offered continual sacrifice; and, in the assurance thereof, he named his wife Hevah, that is to say Life (*h*); and he called his son Seth, settled or persuaded in Christ.

Ant. Well, now I am persuaded that Adam did understand this seed of the woman to be meant of Christ.

Evan.

* *Walker on the cov. p 42.* ‡ *Ainsworth on Gen.*
† *Ibid.* § *Gibbons on Gen.*

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gious worship and honours to such men or women departed as he sees meet to confer the honour of saintship on. These honours are seven, and the first of them is, That they are inrolled in the catalogue of saints, and must be accounted and called saints by all. *Bellarmin. disp. tom.* 1. Col. 1496.

(*g*) The benefits thereof (*viz.* Of Christ's redemption) "were communicated "unto the elect from the "beginning of the world by those promi- "wherein he was revealed, "and signified to be the "seed of the woman which "should bruise the serpent's "head, and the Lamb slain "from the beginning of the "world." *Westm. confes.* chap. 8. art. 6.

(*h*) So the Septuagint expound it. Others an enlivener; not doubting but Adam, in giving her this name had the promised life-giving Seed, our Lord Jesus Christ, particularly in view, amongst the all living she was to be mother of.

is none: for in the laſt
' to pieces, by means of (
was it which did ſupport
the time of Abraham.

§ 2. *Ant.* What follow
Evan. Why then the p
covenant with Abraham an
repeated, that ' in his ſeed
' ſed (*i*),' Gen. xii. 5. xviii.

* *Urb. Reg. on Chriſt's ſerm*
truneſs of Chriſt. relig. page

(*i*) The ancient promiſe
given to Adam was the firſt
goſpel, the covenant of
grace: for man, by his fall,
" having made himſelf inca-
" pable of life by the cove-
" nant of works, the Lord
" was pleaſed to make a ſe-
" cond, commonly called the
" covenant of grace." Gen.
iii. 15. *Weſtm. confeſ.* chap.
chap. 7. art. 3. When that
promiſe or covenant, in which
the perſons it reſpected were

ise and covenant was the very voice itself of the el, it being a true testimony of Jesus Christ; as postle Paul beareth witness, saying, 'The scrip- re foreseeing that God would justify the Gentiles rough faith, preached before the gospel unto A- ham,' Gal. iii. 8. saying, 'In thee shall all the na- s of the earth be blessed.' And the better to firm Abraham's faith in this promise of Christ, it id, Gen. xiv. 19. That Melchisedec came forth met him, and blessed him. Now saith the apostle, . vii. 1, 2, 3. and vi. 20. 'This Melchisedec was priest of the most high God, and king of righteous- s, and king of peace, without father and without other; and so like unto the Son of God, who is a riest for ever after the order of Melchisedec,' and h King of righteousness, and King of peace, Jer. . 6. Isa. ix. 6. yea, and without father as touch- his Godhead. Whereby we are given to under- d, that it was the purpose of God that Melchise- should, in these particulars, resemble the person l office of Jesus Christ the Son of God †; and so God's own appointment, be type of him to Abra- n, to ratify and confirm the promise made to him l his seed, in respect of the eternal covenant (*k*); wit, that he and his believing seed should be so ed in Christ, as Melchisedec had blessed him (*l*). ; let me tell you more, some have thought it most probable

he serpent's head; that , he suld destroy the orks of the devil; quhilk romise, as it was repeat- l, and made mair clear, ont time to time, so it as embraced with joy, d maist constantly (*i. e.* ost stedfastly) received all the faithful, from A- m to Noe, from Noe to braham, from Abraham David, and so forth to

" the incarnation of Christ " Jesus," *Old confes.* art. 4.

(*k*) That passed betwixt the Father and the Son from everlasting.

(*l*) Melchisedec was unto Abraham a type, to confirm him in the faith, that he and his believing seed should be as really blessed in Christ, as he was blessed by Melchisedec.

did primarily typify tl
Christ ‡; and the furnac
wrath of God running b
fume the rent and torn n
cumcision did typify the
resolved sacrificing † of
God's appointment, did
by the offering up of Chr
very same place, all natio
covenant thus made and c

* *William's seven golden*
‡ *Ball on the cov. p.* 49.

(*m*) This seems to me to be a more than groundless opinion, as being inconsistent with the scripture-account of Melchisedec, Gen. xiv. 18. Heb. vii. 1,---4. howbeit it wants not patrons among the learned; the declaring of which is no just ground to fix it on our author; especially after his speaking so plainly of Christ and Melchisedec as two different persons, a little before.

come,' Gen. xlix. 10. that is to say, Of Judah kings come one after another, and many in num-ll at last the Lord Jesus come, who is king of and Lord of lords; or, as the Targum of Jeru-and Onkelos do translate it, 'until Christ the ned come *.'

ii. But, Sir, are you sure that this promised seed ent of Christ?

iii. The apostle puts that out of doubt, Gal. 3 saying, 'Now unto Abraham and to his were the promises made (p).' He saith not, e seeds, as many, but as of one, and to thy which is Christ (q). And so no doubt but these patriarchs did understand it.

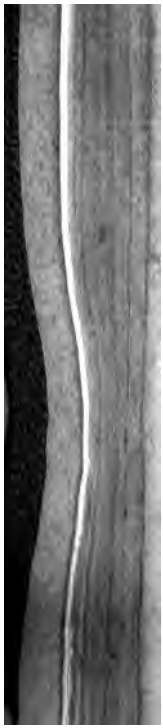
v. But, Sir, the great promise that was made hem, as I conceive, and which they seemed to most regard unto, was the land of Canaan.

vi. There is no doubt but that these godly pa-s did see their heavenly inheritance (by Christ) the promise of the land of Canaan; as the a-

postle

ven golden candlesticks, page 322. † *Babing. on t.*

Vie. The promises of, so as the dignity of the head



among orthodox divines though all of them do agre that the way of salvation w the same under the Old ar New Testament, and th the Sinai covenant, whatev it was, carried no prejudi to the promise made unto A braham, and the way of sal vation therein revealed, bu served to lead men to Jesu Christ. Our author is fa from being singular in thi decision of this question. adduce only the testimonie of three late learned writ ers. " That God mad " such a covenant (*viz.* th " covenant of works) wit " our first parents----is con " firmed by several place " of scripture, Hos. vi. 7.' ----Gal. iv. 24. Willison's sacr. cat. p. 3. The word of the text last quoted are these, 'For these are the 'two covenant, the one 'from the mount Sinai 'which gendereth to bon 'dage.' Hence it appears, that in the judgment of this author the covenant from mount Sinai was the covenant of works, otherwise there is

a seed of Abraham were externally, and by pro-
, under the covenant of grace made with their
r Abraham; tho' it is to be feared many of them
still under the covenant of works made with
father Adam (x).

Nom

lall on the cov. page 110.

Ark of the Testament,
. chap. 5. p. 180. *The*
heme examined, p. 176.
delivering of the ten
ands on mount Sinai
covenant of works ne-
ly includes in it the
ring of them as a per-
rle of righteousness;
such as that covenant
ways contain in it such
, the true knowledge
ch the Israelites were
time in great want of,
r author afterwards
th.

The strength of the
ion in the preceeding
aph lyes here, name-
at, at this rate, the
ersons, at one and the
ime, were both under
venant of works, and
the covenant of grace·

made with their father Abraham externally and by profession, in respect of their visible church state; but under the covenant of works made with their father Adam internally and really, in respect of the state of their souls before the Lord: herein there is no absurdity; for, to this day, many in the visible church are thus, in these different respects, under both covenants. Further, as to believers among them, they were internally and really, as well as externally, under the covenant of grace; and only externally under the covenant of works, and that, not as a covenant co-ordinate with, but subordinate and subservient unto, the covenant of grace: and in this

mong orthodox divines; though all of them do agree, that the way of ſalvation was the ſame under the Old and New Teſtament, and that the Sinai covenant, whatever it was, carried no prejudice to the promiſe made unto Abraham, and the way of ſalvation therein revealed, but ſerved to lead men to Jeſus Chriſt. Our author is far from being ſingular in this deciſion of this queſtion. I adduce only the teſtimonies of three late learned writers. "That God made "ſuch a covenant (*viz.* the "covenant of works) with "our firſt parents----is con-"firmed by ſeveral places "of ſcripture, Hoſ. vi. 7." ----Gal. iv. 24. Williſon's ſacr. cat. p. 3. The words of the text laſt quoted are theſe, 'For theſe are the 'two covenant, the one 'from the mount Sinai, 'which gendereth to bon-'dage.' Hence it appears, that in the judgment of this author the covenant from mount Sinai was the covenant of works, otherwiſe

Nom. But by your favour, Sir, you know that these people were the posterity of Abraham, and therefore under that covenant of grace which God made with their father; and therefore I do not think that they were delivered to them as the covenant of works; for, Sir, you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan. Indeed it is true, the Lord did manifest so much love to the body of this nation ‡, that all the natural seed of Abraham were externally, and by profession, under the covenant of grace made with their father Abraham; tho' it is to be feared many of them were still under the covenant of works made with their father Adam (*x*).

Nom

‡ *Ball on the cov. page* 110.

see his *Ark of the Testament*, part 1. chap. 5. p. 180. *The new scheme examined*, p. 176. The delivering of the ten commands on mount Sinai as the covenant of works necessarily includes in it the delivering of them as a perfect rule of righteousness; forasmuch as that covenant did always contain in it such a rule, the true knowledge of which the Israelites were at that time in great want of, as our author afterwards teacheth.

(*x*) The strength of the objection in the preceeding paragraph lyes here, namely, that, at this rate, the same persons, at one and the same time, were both under the covenant of works, and under the covenant of grace; which is absured. Ans. The unbelieving Israelites were under the covenant of grace made with their father Abraham externally and by profession, in respect of their visible church state; but under the covenant of works made with their father Adam internally and really, in respect of the state of their souls before the Lord: herein there is no absurdity; for, to this day, many in the visible church are thus, in these different respects, under both covenants. Further, as to believers among them, they were internally and really, as well as externally, under the covenant of grace; and only externally under the covenant of works, and that, not as a covenant co-ordinate with, but subordinate and subservient unto, the covenant of grace; and in this there is no more inconsistency than in the former.

[illegible] to have been the people of God in the sense before given, for the reason here adduced by our author.

Howbeit, the preface to the ten commands deserves a particular notice in the matter of the Sinai transaction, Exod. xx. 2. 'I am 'the Lord thy God, which 'have brought thee out of 'the land of Egypt, out of 'the house of bondage.' Hence it is evident to me, that the covenant of grace was delivered to the Israelites on mount Sinai. For the Sinai God, the messenger of the covenant of grace spoke these words to a select people, the natural seed of Abraham, typical of his whole spiritual seed. He avoucheth himself to be their God; namely, in virtue of the promise, or covenant made with with Abraham, Gen. xvii. 7. 'I will establish my cove-'nant---to be a God unto 'thee, and to thy seed after 'thee: and their God, 'which brought them out of 'the land of Egypt;' accor-

many wicked and ungodly men, †, being in the visible church, and under the external covenant, are called

† *Ball on the coven. page* 213.

itself, and its children, were, even before the coming of Christ, under a sentence of exclusion, to be execute on them respectively in due time. 2. The nature of the covenant of works is most expresly in the New Testament brought in, propounded and explained, from the Mosaical dispensation, The commands of it from Exod. xx. by our blessed Saviour, Mat. xix. 17, 18, 19. 'If 'thou wilt enter into life, 'keep the commandments. 'He saith unto him, which? 'Jesus said, Thou shalt do 'no murder, thou shalt not 'commit adultery,' &c. The promise of it, Rom. x. 5. 'Moses describeth the 'righteousness which is of 'the law, that the man which 'doth those things shall live 'by them.' The commands and promise of it together, see Luke x. 25, 26, 27, 28. The terrible sanction of it, Gal. iii. 10. 'For it is written (*viz.* Deut. xxvii. 26.) 'Cursed is every one that 'continueth not in all things 'which are written in the 'book of the law to do them.' 3. To this may be added the opposition betwixt the law and grace, so frequently inculcated in the New Testament, especially in Paul's epistles. See one text for all, Gal. iii. 12. 'And the law 'is not of faith, but the man 'that doth them shall live in 'them.' 4. The law from mount Sinai was a covenant, Gal. iv. 24. 'These are two 'covenants, the one from 'the mount Sinai;' and such a covenant, as had a semblance of disannulling the covenant of grace, Gal. iii. 17. The covenant that was confirmed before of God in Christ, the law which was 430 years after cannot disannul; yea, such a one as did, in its own nature, bear a method of obtaining the inheritance, so far different from that of the promise, that it was inconsistent with it; 'For if the inheritance 'be of the law, it is no more 'of promise,' Gal. iii. 18. wherefore the covenant of the law from mount Sinai could not be the covenant of grace, unless one will make this last not only a covenant seeming to destroy itself, but really inconsistent: but it was the covenant of works, which indeed had such a semblance, and in its own nature did bear such a method as before noted; howbeit, as Ainsworth saith, 'The covenant of the law now given could not disannul the the covenant of grace, Gal. iii. 17. Annot, Exod. xix. 1.

Wherefore I conceive the two covenants to have been both delivered on mount Sinai to the Israelites. First, The

head of the covenant, a
rule of life to his covena
people. Secondly, The
venant of works made w
Adam, contained in the fa
ten commands, deliver
with thundrings and ligh
nings, the meaning of whi
was afterwards cleared l
Moses describing the rigl
teousness of the law and san
tion thereof, repeated ar
promulgate to the Israelite
there, as the original perfe
rule of righteousness, to b
obeyed: and yet were the
no more bound hereby t
seek righteousness by th
law, than the young man wa
by our Saviour's saying to
him, Mat. xix. 17, 18. 'If
'thou wilt enter into life,
'keep the commandments.--
'Thou shalt do no murder,'
&c. The latter was a repeti-
tion of the former.

Thus there is no con-
founding of the two cove-
nants of grace and works:
but the latter was ADDED
to the former as subservient
unto it; to turn their eyes
towards the promise, or co-
venant of grace: 'God gave

these Israelites called the 'people of God,' tho' indeed they were not so.

Nom. But, Sir, was the same covenant of works made with them, that was made with Adam?

Evan. ‖ For the general substance of the duty, the law delivered on mount Sinai, and formerly engraven in man's heart, was one and the same: so that at mount Sinai the Lord delivered no new thing, only it came more gently to Adam before his fall, but after his fall came thunder with it.

Nom. Ay, but, Sir, as yourself said, the ten commandments, as they were written in Adam's heart, were but the matter of the covenant of works, and not the covenant itself, till the form was annexed to them, that is to say, till God and man were thereupon agreed: now we do not find that God and these people did agree upon any such terms at mount Sinai.

Evan. No, (*a*) say you so? do you not remember that

‖ *Ball on the cov. page* 113. *Lightfoot, miscel. p.* 186.

xxxii. 16. which were broken in pieces, ver. 19 'called the tables of the covenant,' Deut. ix. 11, 15. the second tables the work of Moses, the typical mediator, Exod. xxxiv. 1. deposited at first (it would seem) in the tabernacle, mentioned Chap. xxxiii, 7. afterward, at the rearing of the tabernacle, with all its furniture, laid up in the ark within the tabernacle, chap. xl. 20. according to the order thereanent, chap. xxv. 16. whether or not some such thing is intimate by the double accentuation of the decalogue, let the learned determine: but to the ocular inspection it is evident, that the preface to the ten commands, Exod. xx, 2. and Deut. v. 6. stands in the original, both as a part of a sentence joined to the first command, and also as an entire sentence separated from it, and shut up by itself.

Upon the whole, one may compare with this the first promulgation of the covenant of grace, by the messenger of the covenant in paradise, Gen. iii. 15. and the flaming sword placed there by the same hand, 'turning every way to keep 'the way of the tree of life,'

(*a*) Here there is a large addition in the 9th edition to this book, London 1699. It well deserves place, and is as follows; "I do not say, "God

‘ righteousness which is of
‘ doth these things shall liv
faith, Gal. iii. 10. ‘ For i
‘ ry one that continueth
‘ written in the book of the

“ God made the covenant
“ of works with them that
“ they might obtain life, and
“ salvation thereby; no, the
“ law that was become weak
“ through the flesh, as to any
“ such purpose, Rom. viii.
“ 3. But he repeated, or
“ gave a new edition of the
“ law, and as a covenant
“ of works, for their hum-
“ bling and conviction: and
“ so do his ministers preach
“ the law to unconverted
“ sinners still, that they, who
“ desire to be under the law,
“ may hear what the law
“ saith, Gal. iv. 21. And as
“ to what you say of their
“ not agreeing to this cove-
“ nant, I pray take notice,
“ that the covenant of works
“ was made with Adam, not
“ for himself only, but as he
“ was a public person repre-

in Deut. iv. 13. Moses doth in express terms call it a covenant, saying, 'And he declared unto you 'his covenant, which he commanded you to perform 'even the ten commandments, and he wrote them u-'pon tables of stone.' Now this was not the covenant of grace; for Moses afterwards, Deut. v. 3. speaking of this covenant, saith, 'God made not this cove-'nant with your fathers, but with you: and by fathers 'all the patriarchs unto Adam may be meant,' saith Mr. Ainsworth, who had the promise of the covenant of Christ (*c*). Therefore if it had been the covenant of grace, he would have said, God did make this covenant with them, rather than that he did not (*d*).

Nom.

is beyond question; and that according to the apostle, Rom. x. 5. Gal. iii. 10. they were the form of the covenant of works, is as evident as the repeating of the words, and expounding them so, can make it. How then one can refuse the covenant of works to have been given to the Israelites, I cannot see. Mark the Westminster confession upon the head of the covenant of works; "The first covenant made "with man was a covenant "of works, wherein life "was promised to Adam, "and in him to his posteri-"ty, upon condition of per-"fect and personal obedi-"ence." And this account of the being and nature of that covenant is there proven from these very texts among others, Rom. x. 5. Gal. iii. 10. Chap. 7. art. 2.

(*c*) "But the covenant of "the law (adds he) came as the apostle obser-"veth, Gal. iii. 17.---They "had a greater benefit than "their fathers: for though "the law could not give "them life, yet it was a "school-master unto (*i. e.* "to bring them unto) Christ, "Gal. iii. 21, 24." Ainsworth on Deut. v. 3.

(*d*) The transaction at Sinai or Horeb (for they are but one mountain) was a mixed dispensation; there was the promise or covenant of grace, and also the law; the one a covenant to be believed, the other a covenant to be done: and thus the apostle states the difference betwixt the two, Gal. iii. 12. 'And the law is not of faith, 'but the man that DOETH 'them shall live in them.' As to the former, *viz.* the covenant to be believed, it was given to their fathers as well as to them. Of the latter, *viz.* the covenant to be done, Moses speaks expressly, Deut. iv. 12, 13. 'The 'Lord spake unto you out

of Israel. And Dr. Pre
317. faith, The covenan
" Do this, and thou shalt
this was the covenant
and the covenant that is e
law. And Mr. Pemble
By the covenant of work
in one word the law, nat
man to salvation, which
the will of God. Hereo
administrations. The fi
fall, when immortality an
man, and confirmed by a
of life, upon condition th
God, as well in all other
commandment of not eati
of good and evil. The f
covenant was the renewing
at mount Sinai; where, a
gan to grow darker, and c
out the characters of religi

* *Subst. of Religion, octavo.*

---

of the midst of the fire, and
he declared unto you his
covenant, which he com-

in man's heart (*e*), God revived the law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expressed in the decalogue; according to the tenor of which law God, entered into covenant with the Israelites, promising to be their God, in bestowing upon them all blessings of life and happiness, upon condition that they would be his people, obeying all things that he had commanded; which condition they accepted of promising an absolute obedience, Exod. xix. 8. 'All 'things which the Lord hath said we will do;' and also submitting themselves to all punishment in case they disobeyed, saying Amen to the curse of the law, 'Cur-'sed be every one that confirmeth not all the words of 'the law to do them; and all the people shall say, 'Amen.'

And Mr. Walker † saith, that the first part of the covenant, which God made with Israel at Horeb, was nothing else but a renewing of the old covenant of works (*f*) which God made with Adam in paradise ‡. And it is generally laid down by our divines, that we are by Christ delivered from the law as it is a covenant (*g*).

Nom. But, Sir, were the children of Israel at this time better able to perform the condition of the covenant of works, than either Adam or any of the old patriachs were, that God renewed it, now with them rather than before?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keep it, but because they had more need to be made

† *On the cov. p.* 128. ‡ *Bolton's true bounds, p.* 23.

(*e*) *i. e.* Had worn them out, in the same measure and degree as the light of nature was darkned: but neither the one nor the other was ever fully done, Rom. ii. 14, 15.

this learned author as to this point, and for what reasons, may be seen, p. 72. note (*z*).

(*g*) But not as it is a rule of life, which is the other member of that distinction.

Herein I differ from

most obliterated and de

* *Rom.* ii. 15. *in Mr. l*
ger com. pla.

(*h*) Both in the heart o
Adam himself, and of his de-
scendents in the first ages o
the world.

(*i*) Both with him and
them.

(*k*) The doctrine of the
fall, with whatsoever other
doctrine was necessary to
salvation, was handed down
from Adam, the fathers com-
municating the same to their
children and childrens child-
ren. There were but eleven
patriarchs before the flood;
1. Adam, 2. Seth. 3. Enos,
4. Cainan, 5. Mahalaleel,
6. Jared, 7. Enoch, 8. Me-
thuselah, 9. Lamech, 10.
Noah, 11. Shem. Adam
having lived 930 years, Gen.
v. 5. was known to La-
mech, Noah's father, with
whom he lived 66 years, and
much longer with the rest of
the fathers before him: so
Lamech, and these before that
him, might have the doctrine

renew the covenant of
tent that they ſhould ol
ing obedience to it.

Evan. No indeed, G
works with any man f
pectation that he ſhou
him life by it; for Go
an end, to the which i
proper. Now the law
works, is become weak
poſe of ſalvation (*s*), a
pointed it to man, ſince
beſides it is manifeſt tha
covenant made with Ab
ſalvation by grace and
purpoſe in renewing the
neither could be, to giv
ing; for then there wo

* *Pemb. vind. fid. page* 1
page 132, 158. ‡ *Reyn*

(*q*) How far they came
ſhort of, and could not reach
unto, the obedience they
owed unto God, according
to the perfection of the holy
law.

(*r*) Nor before the fall

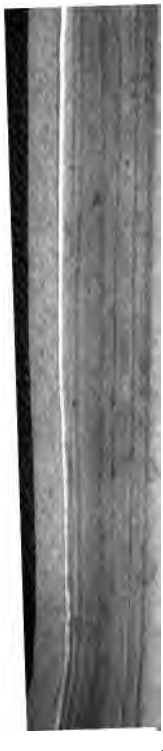
[illegible] believing [illegible] so, after the co-
of grace was once made, it was needless to re-
covenant of works, to the end that righte-
and life should be had by the observation of
which will yet more evidently appear, if we
that the apostle, speaking of the covenant
as it was given on mount Sinai †, saith, 'It
added because of transgressions,' Gal. iii. 19. It
set up as a solid rule of righteousness, as it
to Adam in paradise, but was added or put
it was not set up as a thing in gross by it-

Then, Sir, it should seem that the covenant
was added to the covenant of grace, to make
complete.

O no, you are not so to understand the a-
postle

Willet on Exod. x. ‖ *Pemb. vind. fid. page*
Reynolds on the use of the law, ibid.

was not set up by
an entire rule of
ness, to which a-
y were to look who
righteousness and
r, as it was in the
pright Adam "For
n, since the fall can
to righteousness and
it men might see what kind
of righteousness it is by
which they can be justified
in the sight of God; and that
by means thereof, finding
themselves destitute of that
righteousness, they might
be moved to embrace the
covenant of grace, in which



same covenant that was
newed on mount Sinai,
for the ſame purpoſe.
at, in making the coven
innocency, to have that
man (*u*): but God made
no other end, than that m
of his weakneſs, might fl
renewed only to help for
and a better covenant; an
unto Chriſt, viz. to diſcov
ſcience, and to convince th
and ſo to drive them ou
Know it then, I beſeech y
was no other way of life gi
part, than the covenant of
did but purſue the deſign of
fore was there no inconſiſt
acts; only ſuch was his mer
covenant of works, and ma

* *Marſhal on infants bapti*
page 157.

(*u*) This was the end of the work, namely of making the covenant of works with Adam, but not of the repeating of it at Sinai: it was alſo

venant of grace, and so to tend to evangelical purposes*.

Nom. But yet, Sir, methinks it is some what strange that the Lord should put them upon doing the law, and also promise them life for doing, and yet never intend it.

Evan. Tho' he did so, yet did he neither require of them that which was was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands by virtue of that covenant which was made with them in Adam †; and if any man could yield perfect obedience to the law, both in doing and suffering, he should have eternal life: for we may not deny (saith Calvin) but that the reward of eternal salvation belongeth to the upright obedience of the law (*v*)‡. But God knew well enough that the Israelites were never able to yield such an obedience; and yet he saw it meet ‖ to propound eternal life to them upon these terms; that so he might speak to them in their own humour, as indeed it was meet: for they, swelled with mad assurance in themselves, saying, 'All that the Lord commandeth we will do,' and be obedient, Exod. xix. 18. Well said the Lord, if you will needs be doing §, why here is a law to be kept; and if you can fully observe the righteousness of it, you shall be saved; sendding them of purpose to the law, to awaken and convince them, to sentence and humble them, and to make them see their own folly in seeking for life that way; in short, to make them see the terms under which they stood, that so they might be brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ. For how should a man see his need of life by Christ, if he do not first see that he

* *Reynolds on the use of the law.* † *Calv. inst. page* 157. ‡ *Pemb. vind. fid. page* 164. ‖ *Calvin ut supra, page* 159. § *Pemb. ibid.*

(*v*) *i. e.* The perfect obedience of the law, as it is said, Eccl. vii. 29. 'God made man upright.'

Good master, (saith he) what
'inherit eternal life?' He doth r
ply ask, which way or by what
to eternal life, but what good
whereby it appears, that he was
that swelled in fleshly opinion t
law and be saved by it; therefo
to the law to work himself wear
come to Christ for rest ‡. And
Lord, to the former promises m
ded a fiery law; which he gave
thundering and lightning, and w
the stubborn and stiff-necked Isr
and tame them, and to make th
the promised Redeemer.

§ 4. *Ant.* And, Sir, did the la
in them?

Evan. Yea indeed it did; as it w
sider, that although, before the p
venant, they were exceeding pr
their own strength to do all that
them do ‖; yet when the Lord ca
as men under the covenant of wo
self a terrible judge sitting on th
like a mountain burning with fir
to come before him by the soun
not to touch the mountain, withe

ru-commandeth.' Moreover Moses sanctified them,
bid them wash their garments, refrain from their
s, and prepare themselves against the third day;
was not one of them but he was full of holiness:
third day, Moses bringeth the people out of their
to the mountain in the sight of the Lord, that they
it hear his voice. What followed then? why, when
beheld the horrible sight of the mount smoking
burning, the black clouds, and the lightnings
ing up and down, in this horrible darkness, and
d the sound of the trumpet blowing long and wax-
ouder and louder, they were afraid, and standing
off, they said not to Moses as before, 'All that
Lord commandeth we will do; but talk thou with
and we will hear, but let not God talk with
lest we die.' So that now they saw they were sin-
and had offended God; and therefore stood in
of a mediator to negociate peace, and intreat for
ciliation between God and them; and the Lord
y approved of their words, as you may see, Deut.
. where Moses repeating what they had said,
further: 'The Lord heard the voice of your
ds, when ye spake to me, and the Lord said unto
I have heard the voice of the words of this
ple, which they have spoken unto thee; they
e well said, all that they have spoken,' to wit,
ring a mediator †. Where I pray you take no-

more, nor ſee this great
'and the Lord ſaid unto
'I will raiſe them up a
'brethren like unto thee,
'his mouth, and he ſhall
'command him;' and to
prophet here ſpoken of,
Jews, John v. 46. 'If y

* *The author of the benefi*
worth on Deut. xviii. 15, 16

(w) I ſee no warrant for reſtraining the ſenſe of this text to their deſiring of a mediator. The univerſal term, all that they have ſpoken, includes alſo their engaging to receive the law at the mouth of the Mediator, which is joined with that their deſire, ver. 27. 'Go thou near, and hear all 'that the Lord our God ſhall 'ſay; and ſpeak thou unto 'us all that the Lord our God 'ſhall ſpeak unto thee, and we 'we will hear and do.' Ver. 28.----'And the Lord ſaid, '---They have well ſaid all 'that they have ſpoken.' But

uld have believed me; for he wrote of me:' and this was it which he wrote of him, the apostle witnesseth, Acts iii. 22. And so doth the martyr then, Acts vii. 37. Thus you see, when the Lord by means of the covenant of works made with them, humbled them, and made them sigh for Christ promised Seed, he renewed the promise with them, and the covenant of grace made with Abraham

Q. I pray, Sir, how doth it appear, that the Lord did that covenant with them?

A. It doth plainly appear, that the Lord gave by Moses the Levitical laws, and ordained the tabernacle, the ark and the mercy-seat, which were types of Christ. Moreover, Lev. i. 1. 'The Lord called unto Moses, and spake unto him out of the tabernacle' (*y*), and commanded him to write the ceremonial laws, and the tabernacle ordinances; telling him

Making a promise of [illegible] to them, not only as [illegible]ed of the woman, but [illegible] seed of Abraham; and [illegible]ore particularly, as the [illegible] of Israel; 'The Lord [illegible] God will raise up unto [illegible] a Prophet, from the [illegible]t of THEE, of THY [illegible]THREN,' Deut. xvii. [illegible]nd here it is to be ob[illegible]d, that this renewing [illegible] promise and covenant [illegible]ice with them was im[illegible]ately upon the back of [illegible]iving of the law on [illegible]t Sinai, for at that time [illegible] their speech which the [illegible] commended as well [illegible]en: this appears from [illegible]d. xx. 18, 19. comp. with [illegible] v. 23,--28. and upon [illegible] speech of theirs was that [illegible]wal made; which is [illegible] from Deut. xviii. 17. 18.

(*y*) From the mercy-seat, which was within the tabernacle. The tabernacle was an eminent type of Christ, Heb. ix. 11. as the temple also was, John ii. 19, 21. So this represented God's speaking in a Mediator in Jesus Christ. Here was a change agreeable to the people's desire at mount Sinai. God speaks, not from a burning mountain as before, but out of the tabernacle; not with terrible thundrings as at Sinai, but in a still small voice, intimated to us, and imitated by the extraordinary smalness of one letter in the original word rendered *called*, as the Hebrew doctors do account for that irregularity of writing in that word.

(z) Moses exceedingly feared and quaked (Heb. xii. 21.) while he stood among the rest of the Israelites at mount Sinai during the giving of the law, Exod. xix. 25. with chap. xx. 21. But here he is represented as Israel's federal head in this covenant, he being the typical mediator; which plainly intimates the covenant of grace to have been made with Christ, and in him with all the elect: 'I have made 'a covenant with thee, and with Israel,' saith the text. See the first note on the preface, from the larger catechism quest. 31.

(a) Moses was twice on the mount with God forty days. In the time of the second forty days he received the order to write mentioned Exod xxxiv. 27. as appears by comparing ver. 27. with 28. This comprehended his writing of the Levitical laws but not of the decalogue or ten commands: for these last God himself wrote on

(*b*), and therefore priests until the time of the
s (*c*), to offer sacrifice of burnt-offerings and
offerings unto the Lord; 'He took the blood
sprinkled it on the people, and said, Behold the
d of the covenant which the Lord hath made
you concerning these things:' whereby they
taught, that, by virtue of blood*, this covenant
xt God and them was confirmed, and that Christ,
blood shed, should satisfy for their sins; for in-
the covenant of grace was, before the coming of
t, sealed by his blood in types and figures † (*d*).

. *Ant.* But, Sir, was this every way the same co-
nt that was made with Abraham?
ism. Surely I do believe, that reverend Bullinger ‡
very truly, when he said, that God gave unto
people no other religion, in nature substance,
matter itself, differing from the laws of their fa-
; though, for some respects, he added there-
many ceremonies and certain ordinances; the
he did to keep their minds in expectation of the
ng of Christ, whom he promised unto them; and
nfirm them in looking for him, lest they should
faint ‖. And as the Lord did thus by the cere-
es, as it were, lead them by the hand to Christ;
l he make them a promise of the land of Canaan,
utward prosperity in it, as a type of heaven and
al happiness §: so that the Lord dealt with them
ildren in their infancy and under age, leading
on by the help of earthly things to heavenly
and

Dickson on the Hebrews. † *Walker on the covenant* 113. ‡ *Com. pla. Eng.* ‖ *Calv. instit. lib.* 2. *d. page* 157.

In the original text, ;. they are called em-
cally the young men (or
ters, or servants, 1Sam.
, 15. Esth. ii. 2.) of the
ren of Israel, to signify
they were first-born.
And so Onkelos reads it the
first-born of the children of
Israel.

(*c*) Numb. iii. 41.

(*d*) The blood of the sa-
crifices representing the pre-
cious blood of Christ.

[illegible]s Beza on Job i. saith, the sacrifices were to them [illegible] mysteries, in which, as in certain glasses, they [illegible] both see themselves to their own condemnation be[illegible] God (*i*); and also beheld the mercy of God in [illegible] promised Messiah, in time to be exhibited; and therefore, saith Calvin, instit. p. 239. the sacrifi[illegible] and satisfactory offerings were called Ashemoth, [illegible]h word properly signified sin itself, to shew that [illegible]s Christ was to come and peform a perfect ex[illegible]on, by giving his own soul to be in Asham, that satisfactory oblation.

Therefore you may assure yourself, that as Christ always set before the fathers in the Old Testament whom they might direct their faith; and as God put them in hope of any grace or mercy, nor shewed himself good unto them without Christ (*k*) so the godly in the Old Testament knew Christ, whom they did enjoy these promises of God, and joined to him (*l*). And indeed, the promise of [illegible]ion never stood firm till it came to Christ (*m*). there was their comfort in all their troubles and [illegible]sses, according as it is said of Moses, Heb. xi. 26, 'He endured as seeing him who is invisible (*n*),

---

2. which typified evan[illegible]ical faith." Henry on [illegible] i. 4. 'Tis evident, the offerer, by laying [illegible]nd on the head of the [illegible]ice, did legally unite [illegible]it; laid his sin, or transf[illegible]l his guilt upon it, in a [illegible]al and ceremonial way, [illegible] xvi. 21. the substance [illegible]ruth of which ceremo[illegible]ction plainly appears to [illegible]ith, or believing on [illegible] Christ; which is the [illegible] assenting for its own [illegible] to and acquiescing in [illegible]glorious device of the [illegible]'s laying on him the i[illegible]ies of us all, Isa. liii. 6.

(*i*) *i. e.* They saw themselves, as in themselves condemned by the holy law.

(*k*) That is, As an absolute God out of Christ, but always as a God in Christ.

(*l*) To Christ, by faith.

(*m*) It stood, at first, on man's own obedience; which ground quickly failed: then it came to Christ, where it stood firm, Gen. iii. 15. 'It '(namely, the seed of the 'woman) shall bruise thy 'head,' to wit, the serpent's head.

ty raiſe them up to the c
the life to come; ſo that t
Luther, that all the fath
were righteous and ſave
and ſo indeed, as Calvin
partakers of all one ſalvat

Ant. But, Sir, the fa
though they were ſaved c
for you know the prophet
a twofold covenant; the
to me, that they ſhould
ſalvation with us.

Evan. Indeed it is true
unto the fathers righteoun
tion, in and through Chri
yet come in the fleſh, but
the New Teſtament, he gi
us in and through Chriſt,
having actually purchaſe
the covenant of grace wa
Chriſt, ſealed by his blood
at his death in his fleſh (*c*),
by his very blood, actually

* *Alledged by Dr. Urb. Re*

(*n*) " Faith preſenting to

is. And the old covenant, in respect of the out-
form and manner of sealing, was temporary and
eable; and therefore the types ceased, and only
bstance remains firm: but the seals of the new
changeable, being commemorative, and shall
the Lord's death until his coming again. And
covenant did first and chiefly promise earthly
gs (p); and in and under these it did signify and
fe all spiritual blessings and salvation; but our
ant promiseth Christ and his blessings in the first
and after them earthly blessings.

ese and some other circumstantial differences in
l of administration, there was betwixt their way
ation or covenant of grace and ours; which mo-
re author to the Hebrews, Heb. viii. 8. to call
old, and ours new; but in regard of substance they
all one and the very same (q); for in all cove-
this is a certain rule, "If the subject matter,
fruit and the conditions, be the same, then is
covenant the same ‖:" but in these covenants
Christ is the subject-matter of both, salvation
uit of both, and faith the condition (r) of both
there-

rsin. cat. page 129.

Chiefly; in so far as
t dispensation of the
ant of grace, the pro-
of earthly blessings
hiefly insisted on; and
mises of spiritual bless-
d salvation more spar-

' There are not there-
wo covenants of grace
ring in substance; but
and the same under va-
s dispensations." *West-
onfes.* chap. 7. art. 6.
eir covenant of grace,
ned by the sprinkling
d, Exod. xxiv. Heb.
20. (the which covenant they brake, by their unbelief frustrating the manner in which it was administred to them) was given to them when the Lord had led them out of Egypt, and at Sinai too, as well as the ten commands delivered to them, as the covenant of works. This is evident from Exod. xx. 1, ---17. compared with Deut. v. 2,---22. and Exod. xx. 20, 21. compared with chap. xxiv. 3,---8. See page. 76. Note (a).

(r) Not in a strict and proper sense, as that, upon the performance of which the right

we may ſee that the ſait
Teſtament, and ours in
ſtance.

Ant. But could they,
Chriſt, apprehend his rig
juſtification and ſalvation

Evan. Yea indeed; for
tion, p. 90. truly ſaith, it
hend righteouſneſs to co
righteouſneſs that is paſt:
obedience and death, wer
effectual to ſave ſinners, a
faithful forefathers, from
of the ſame grace with us,
Jeſus Chriſt; and ſo were j
and ſaved eternally by faitl

* *Walker on the cov. p.* 1

right and title to the benefits of the covenant are founded and pleadable; as perfect obedience was the condition of the covenant of works: Chriſt's fulfilling of the law, by his obedience and death, is the only condition of the covenant of grace, in that ſenſe. But in a large and

w. No indeed, they were neither justified nor
either by the works of the moral law, or the
nial law. For, as you heard before, the moral
ng delivered unto them with great terror, and
most dreadful penalties, they did find in them-
n impossibility of keeping it; and so were driven
help of a Mediator, even Jesus Christ, of whom
was to them a typical mediator (s) †: so that
ral law did drive them to the ceremonial law,
was their gospel, and their Christ in a figure;
t the ceremonies did prefigure Christ, direct un-
, and require faith in him, is a thing acknow-
and confessed by all men ‡.

t. But, Sir, I suppose, though believers among
ws were not justified and saved by the works of
v, yet was it a rule of their obedience.

u. It is very true indeed, the law of the ten com-
ments was a rule for their obedience (t); yet
it came from mount Sinai (u), but rather as it
rom mount Zion; not as it was the law or co-
venant

alker on the covenant, page 29. † *Marshal on*
baptism. ‡ *Ball on the covenant.*

---

i. e. A type, he being
n a typical media-

The obedience of the

venant of works; but of the
twofold notion or considera-
tion under which the ten
commands were delivered

ix. 10. x. 5. but also
nant of works that was
lievers might not percei
type of Christ; and ther
in did shew that they w
Christ being 'the end o
'every one that believe
was yet more clearly ma
law was placed between
the mercy-seat, to assure
came to them from the n

† *Reynolds on Psalm* cx
bounds, page 52.

(r) From an atoned God in Christ binding them to obedience with the strongest ties, arising from their creation and redemption jointly; but not with the bond of the curse, binding them over to eternal death in case of transgression, as the law or covenant of works doth with them who are under it, Gal. iii. 10. The mercy-seat was the cover of the ark, and both the one and the other types of Christ. Within the ark

whence it is that our Saviour saith, Matth. v. 'Till heaven and earth pass, one jot, or one tittle, ll in no ways pass from the law, till all be fulfilled.' at either man himself, or some other for him, perform or fulfil the condition of the law, as it covenant of works, or else he remains still under a damnable condition: but now Christ hath ful- it for all believers; and therefore I said, the form covenant of works was covered or taken away, uching the believing Jews; but yet was it neither away in itself, nor yet as touching the unbeliev- Jews.

m. Was the law then still of use to them, as it the covenant of works?

ven. Yea indeed.

n. I pray you, Sir, shew of what use it was to

van. I remember Luther on the Gal. p. 171. , there be two sorts of unrighteous persons or un- vers, the one to be justified, and the other not to justified: even so was there among the Jews. to them that were to be justified, as you have , it was still of use to bring them to Christ, as the e faith, Gal. iii. 24. 'The law was our school-

 'master

a forced and constrained o
sary for the public commo
being thereby the better
thereby they could neither
tain eternal life, for want o
more obedience they yielde
were freed from temporal c
temporal blessings, accordin
threatned, Deut. xxviii.

Ant. But, Sir, in that p
speak to his own people, an
to the tenor of the covena
made me think, that believ
were partly under the coven

Evan. Do you not remem

* *Calvin's Institutions, pag*

(y) *i. e.* To bring us unto Christ, as we read it with the supplement.

(z) As the covenant of works, so the author useth that term here, as it is used, *Larg. cat.* quest. 93. above-cited.

(a) Broken under the sense of guilt, the curse of the law and their utter inability to

God. And though the Lord did there speak according to the tenor of the covenant of works; yet I see no reason why he might not direct and intend his speech to believers also, and yet they remain only under the covenant of grace.

Ant. Why, Sir, you said that the Lord did speak to them out of the tabernacle, and from the mercy seat: and that doubtless was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works.

Evan. I pray you take notice, that after the Lord had pronounced all those blessings, and curses, Deut. xxviii. in the beginning of the 29th chapter it is said, 'These are the words of the covenant, which the Lord 'commanded Moses to make with the children of 'Israel in the land of Moab, beside the covenant which 'he made with them in Horeb.' Whereby it doth appear to me, that this was not the covenant of works which was delivered to them on mount Sinai (*f*): for the

(*e*) Which were of that nation, according to Gen, xxi. 12. 'In Isaac shall thy 'seed be called.' And chap. xxviii. 13. 'I am the Lord 'God of Abraham thy father 'and the God of Isaac: the 'land whereon thou lyest, to 'thee will I give it, and to 'thy seed.'

(*f*) The author does not make the covenant at Horeb distinct from that at Sinai; for he takes Horeb and Sinai for one and the same mountain, according to the holy scripture, Exod xix. 20. compared with Deut. v. 2. And therefore, because the text speaks of this covenant in the land of Moab as another covenant beside that in Horeb, he infers that it was not the same, not the covenant of works delivered on mount Sinai, otherwayes called Horeb. And howbeit there are but two covenants containing the only two ways to happiness, the author cannot,

or this all one?

Evan. Yea indeed, the
the matter of both covenant
forms.

Ant. Then, Sir, it seem
threatnings contained in the
temporary and terrestrial, c
and evil things of this life.

Evan. This we are to knc
by his prophets gave the pec
many exhortations to be ob
ments, and many dehortation
unto; even so did he back tl
and threatnings concerning
and the like scriptures do wi

---

not, on that account be justly blamed for distinguishing this covenant from them both unless temporal blessings do make men happy: the which blessings, with curses of the same kind, he takes to be the form of this covenant.

(g) Deut. xxvij. 26. 'Cursed be he that confirmeth not all the words of this law to do them.' Gal. iii.

word of the Lord, ye rulers of Sodom, give ear
the law of our God, ye people of Gomorrah.'
9. 20. 'If ye be willing and obedient, ye shall
he good things of the land; but if ye refuse and
, ye shall be devoured with the sword, for the
th of the Lord hath spoken it.' And Jer. vii. 3,
mend your ways and your doings, and I will
you to dwell in this place. Will you steal,
der and commit adultery, and swear falsly by my
? therefore thus saith the Lord God, Behold
anger and my fury shall be poured out upon
place,' ver. 20, And surely there be two reasons
he Lord did so: first, Because, as all men are
nder the covenant of works, they are naturally
to conceive, that the favour of God and all good
do depend and follow upon their obedience to
w (*i*); and that the wrath of God, and all evil
do depend upon, and follow their disobedience
k); and that man's chief happiness is to be had
ound in terrestrial paradise, even in the good
of this life. So the people of the Old Testa-
being nearest to Adam's covenant and paradise,
most prone to such conceits. And secondly,
se the covenant of grace and celestial paradise
but little mentioned in the Old Testament, they,
e most part (*l*), had but a glimmering knowledge
m, and so could not yield obedience freely as
m) Therefore the Lord saw it meet to move

Not on a saving interest
Lord Jesus Christ by

Not considering the
sin of unbelief; and
e wrath of God, due
fordisobedience, may
rted by their fleeing to
for refuge.

For the more eminent
in the *Old Testament*
are to be excepted,
s David and others.

(*m*) Having but a small measure of knowledge of the celestial paradise, the eternal inheritance, and of the covenant of grace, the divine disposition containing their right to it, they could not yield obedience freely, in the measure that sons do, who are come to age, and know well their own privileges: but only as little children, who in some mea-

'come alike to all; there i
'and to the wicked.' Were
their disobedience, hindred
of Canaan as well as others
not Josiah, for his disobed
slain in the valley of Megic
22. Therefore assure yourl
the Old Testament did tr
ments, God's temporal wra
them, and was manifest in ten
them as well as others, Nu
the difference; the believer
no eternal calamities include
of them; and their temporal
sings included in them, and fo

---

sure yield obedience freely, namely, in proportion to their knowledge of these things, but (that measure being very small) must be drawn also to obedience by motives of a lower kind. And this the apostle plainly teacheth, Gal. iv. 1, 2, 3, 4, 5. Compare *Westm. Confes.* chap. 20. art. 1. 'The liberty of "Christians is further enlar-

the unbelievers temporal blessings had no eternal blessings included in them; and their temporal calamities had eternal calamities included in them, and following of them (r).

Ant. Then, Sir, it seemeth that all obedience that any of the Jews did yield to God's commandments, was for fear of temporal punishment, and in hope of temporal reward.

Evan. Surely the scripture seems to hold forth, that there were three several sorts of people amongst the Jews who endeavoured to keep the law of God, and they did all of them differ in their ends.

The first of them were true believers, who according to the measure of their faith, did believe the resurrection of their bodies after death, and eternal life in glory; and that it was to be obtained, not by the works of the law, but by faith in the Messiah or promised seed; and answerably as they believed this, answerably they yielded obedience to the law freely, without fear of punishment or hope of reward: but alas! the spirit of faith was very weak in most of them, and the spirit of bondage very strong; and therefore they stood in need to be induced and constrained to obedience for fear of punishment, and hope of reward (s).

The

(r) By virtue of the covenant of works which they were under.

(s) The author doth not say, of believers under the Old Testament simply, and without any qualification, that they yielded obedience to the law, without fear of punishment or hope of reward; as if he minded to assert, that they were not at all moved to their obedience by these: the scope of these words is to teach just the contrary. Compare page 91. But on good grounds he affirms that "Answerably to their faith their obedience was yielded freely, without fear of punishment or hope of reward." And thus, the freeness of their obedience always bearing proportion to the measure of their faith, the greater measure of faith any Old Testament saint had attained unto, his obedience was the less influenced by fear of punishment or hope of reward; and the smaller his measure

endeavoured to keep the la
poral happiness, but eterna
pleased the Lord to make k
the ministry of Moses †, tha
retain men in the confidence
to drive them out of themse
Christ the promised seed: ye

* *Bolton's true bounds, page*
venant, page 114.

---

measure of faith was, his o-
bedience was the more influ-
enced by these: according-
ly, such as had no saving
faith at all were moved to
obedience only by fear of pu-
nishment or hope of reward;
and the meanest saint's faith
being once perfected by the
beatific vision in heaven,
these ceased altogether to be
motives of obedience to him
though he ceaseth not to
obey from the strongest
and most powerful motives.
And thus the apostle John
teacheth concerning love
which flows from faith, 1
John iv. 18. 'Perfect love
'casteth out fear, because

n the covenant of works.

Surely then it seems they did not understand
nsider that the law, as it is the covenant of
doth not only bind the outward man, but also
ard man, even the soul and spirit; and requires
y thoughts, motions, and dispositions of the
nd soul.

ans. Oh! no, they neither taught it nor under-
it so spiritually; neither could they be persuad-
t the law doth require so much at man's hands,
ey first laid this down for a certain truth, that
ave the law for man to be justified and saved by
edience to it; and that therefore there must
be a power in man to do all that it requireth,
God would never have required it: and there-
whereas they should have first considered, what
ght rule the law of God is, and then have
at man's heart, and have laid it, to it; they
riwise, first considered what a crooked rule
heart is, and then sought to make the law like
t: and so indeed they expounded the law lite-
teaching and holding, that the righteousness
the law required was but an external righteous-
consisting in the outward observation of the law;
i may see by the testimony of our Saviour,
. v. so that, according to their exposition, it
possible for a man to fulfil the law perfectly, and

conceived): for they loo
out their ſignifications
in them, thinking that
acceptable to God: in a
the blood of bulls and
and ſo what they wanted
they thought to make
And thus they ſeparated
thinking they had diſch
when they had ſacrificed
not conſidering, that the
law, which (as the ap
perfect, ſhould have le
in Chriſt, Heb. vii. 19.
the work done in the cerem
done in the moral law; th
unable to do the one (*u*), a
ficient to help them. An
'lowed the law of righteou
'law of righteouſneſs, bec
'faith, but as it were by th
'they being ignorant of the
'going about to eſtabliſh th
'not ſubmit themſelves to t
Rom. ix. 31. x. 3.

* *In his preface to the R*

ut shineth in its full strength. And therefore
ad, Exod. xxxiv. 30. that when Moses' face
ine, by reason of the Lord's talking with him,
ding him of the glorious riches of his free grace
in Christ, and giving unto him the ten com-
ments, written in tables of stone, as the cove-
of works (x); to drive the people out of con-
e in themselves, and their own legal righteous-
unto Jesus Christ and his righteousness; the peo-
ere not able to behold his face; that is to say
by reason of the weakness and dimness of their
al eye-sight they were not able to see and un-
nd the spiritual sense of the law; to wit, that the
s end or intent in giving them the law as a co-
t of works, and, as the apostle calls it, the mi-
tion of condemnation and death, 2 Cor iii. 7,
s to drive them out of themselves to Christ, and
that

To wit, of the Jews
eral.

l. e. Having in him-
ulness of righteousness
ring the law to the ut-
xtent of its demands;
sun hath a fulness of

Therefore they are
by the apostles the mi-
not the ministration of death
but as they are the covenant
of works. And, as such,
they were given to Moses to
be laid up in the ark, to sig-
nify the fulfilling of them by
Jesus Christ alone, and the
removing of that covenant-
form from them, as to believ
ers; and so they served to

times, were the blind lead
14. the generality of th
letter of the law (and that
nial) that they used it not
terminated their eye in th
did not see through them
which is Jesus Christ, 2 C
future ages after Moses: f
coming in the flesh, I reme
meon and Anna, that desire
as a spiritual saviour to sav
For though all of them hac
siah (saith Calvin *) and the
dom of David; yet they c
should be some great mon
outward pomp and power,
from that bondage which th
mans, of which bondage the
but as for their spiritual bond
wrath, they were not at all
their blind guides had turn
covenant of works, to be
salvation (*b*); yea, and such
able to keep and fulfil, if not
ral law, yet by their offering

* *Harmo. page 67.*

w. And for this cause our Saviour, in his ser-
pon the mount, took occasion to expound the
law truly and spiritually, removing that false li-
loss, which the Scribes and Pharisees had put
t, that men might see how impossible it is for
re man to fulfil it, and so consequently to have
ation and salvation by it. And at the death of
the vail of the temple was rent in twain from
rto the bottom, to shew, saith Tindal, 'That
adows of Moses' law should now vanish away
: flourishing light of the gospel,' Mat. xxvii.
And after the death of Christ; his apostles
oth by their preaching and writing, labour to
men understand, that all the sacrifices and cere-
s were but types of Christ; and therefore he
now come, they were of no further use; witness
vine and spiritual epistle written to the He-
. Yet notwithstanding, we may say of the Jews
day, as the apostle did in his time, 'even until
day remaineth the same vail untaken away in the
ing of Moses.' The Lord in mercy remove it in
e time (*c*).

§ 6. *Ant.*

arbeck cem. pla. page 112.

The history of the vail
ses's face is famous
Old Testament, and
stery of it in the New.
ormer, as I gather it
he words of the inspir-
oman, Exod. xxxiv.
thus briefly. There
shining glory in the
Moses in the mount;
: himself knew it not
God spake with him
ver. 29. and that by
of the excelling divine
2 Cor. iii. 10. *Gr.* e-
the light of a candle
ened before the shin-
: but when Moses,
being come forth from the
excelling glory, was coming
down from the mount, with
the tables in his hand, his
face shone so as to send forth
rays like horns, Exod.
xxxiv. 29, 30. so that he
could not but be conscious of
it. Aaron and all the people
perceiving Moses returning
to them, went to meet him: but
seeing an astonishing glory in
his countenance, which they
were not able to look at, they
were afraid, and retired,
verse 30, 31. But Moses
called to them to return, and
goes into the tabernacle;

'And Aaron and all the 'princes returned unto him 'in the testimony,' *i. e.* in the tabernacle of the testimony, as it is called, chap. xxxviii.21. Rev.xv.5. From out of the tabernacle Moses speaks to them, ordering (it would seem) the people to be gathered together unto that place, ver. 31, 32. The people being conveened at the tabernacle, he preached to them all what he had received of the Lord on the mount, ver. 32. But, in the mean time, none of them saw his face, forasmuch as the tabernacle, within which he was, served instead of a vail to it. Having done speaking, he puts a vail on his face, and comes out to them, verse 33. Marg. Heb. 'And Moses ceased 'from speaking with them, 'and put a vail on his face.' Compare verse 34. 'But 'when Moses went in be- 'fore the Lord to speak 'with him, he took the vail 'off until he came out.'

The mystery of this typi-

former, ver. 1
seems to me
derstand it) to
of the latter,
glory of the o
in a glass, ve
of the face itf
ved for hea
glory of the
ther was not
all, being vai
glory signifie
the law given
ites, as the co
the glory of t
of death, ve
to what the a
from Tindal,
Moses's face i
ly understoo
saic glory, w
fresh, was d
excelling glo
of God, th
Christ, ver.
with Exod. x
beit the disco
ners makes
tremble, the
to bear it.
form of the l
in Christ the t
and from th

he covenant of grace made known to them so
'; when many amongst us, who have it more
y manifest, do the like.

ns. And truly, it is no marvel, though all men
illy do so: for man naturally doth apprehend
o be the great master of heaven, and himself to
servant; and that therefore he must do his work
: he can have his wages; and the more work he
the better wages he shall have. And hence it
hat when Aristotle came to speak of blessedness,
pitch upon the next means to that end, he said,
ras operation and working;" with whom also
h Pythagoras, when he saith, "It is man's fe-
"licity

olton's true bounds, page 160.

---

ry is made to them,
e ready to embrace
r under that form, as
ople were to receive
with the tables in his
till they found them-
unable to bear the
glory of his face.
il which Moses put
face, keeping the I-
s from beholding the
of it, signifies, that
inds were blinded,
. not perceiving the

'dren of Israel fastened not
their eyes (Luke iv. 20. Acts
iii. 4.) 'on (Christ) the end
'of that which is abolished.'
2 Cor. iii. 13. for, had they
seen that glory to purpose,
they would have fastened
their eyes on him, as a ma-
lefactor at the stake would
fix his eyes on the face of
one bringing a remission.
And that is the vail that is
upon Moses face, and their
hearts, unto this day, ver.

the covenant of works,
either in whole or in pa
you seriously consider th
Luther? It is, saith he,
reason throughout the w
is gotten by the works o
because the covenant of
minds of men in the ver
naturally can judge no c
of a covenant of works,
righteous, and to give lif
nicious opinion of the law
eth righteous before God
deeply rooted in man's re
wrapped in it ‡, that they
myself, saith he, have now
twenty years, and have bee
by reading and writing; so
rid of this wicked opinion
now and then feel this old
whereby it cometh to pass

* *Trueness of christian r*
113. ‡ *Choice sermons, pa*

(*d*) This is not to be understood strictly of the very
moment of man

doings, secretly seeking to become holy, just, and
eous before God, by their diligent keeping, and
al walking in, all God's commandments *(f)*; and
o man can persuade them that they do so: and
, Sir, I am verily persuaded that this our neigh-
and friend Nomista is one of them.

Man. Alas! there are a thousand in the world
make a Christ of their works; and here is their
ing, *&c.* † They look for righteousness and ac-
tion more in the precept than in the promise, in
w than in the gospel, in working than in belie-
, and so miscarry *. Many poor ignorant souls
H 2 amongst

Bolton's true bounds, page 97. * *Ibid. page* 162.

This is not to insinuate, by far than men now have,
uther had arrived but who notwithstanding cannot
mall measure of the hold off from it.
edge of the doctrine
ification and accepta-
f a finner before God
parison with these of
imes: I make no que-
ut he understood that
ne as well as any man
me since; and doubt
rt our author was of
ne mind anent him:
is to shew, that that
man of God and others

(f) By which means they put their own works in the room of Christ, 'who of 'God is made unto us--righ-'teousness and sanctificati-'on,' 1 Cor. i. 30. According to the scripture plan of justification and sanctification, a sinner is justified by his blood, Rom. v. 9. sanctified in Christ Jesus, 1 Cor. i. 2. 'through sanctification

and beware of lying, and all idle words and
nication; yea, and said he, you must get good
to read on, as Mr. Dod on the commandments,
lton's directions for comfortable walking with
Mr. Brinsly's true watch, and such like; and
nch like exhortations and directions he gave
he which I liked very well, and therefore en-
red myself to follow them. So I fell to the
; of the most godly, zealous, and powerful
ers that were in this city, and wrote their ser-
fter them; and when God gave me a family,
ray with them, and instructed them, and re-
sermons to them, and spent the Lord's day, in
and private exercises; and left off my swearing
ng, and idle talking; and (according to exhor-
in few words, I did so reform myself and my
at whereas before I had been only careful to
n the duties of the second table of the law,
at to the end I might gain favour and respect
ivil honest men, and to avoid the penalties of
law, or temporal punishment; now I was also
to perform the duties required in the first ta-
the law, and that to gain favour and respect
religious honest men, and to avoid the penal-
God's law, even eternal torments in hell. Now,
professors of religion observed this change in
ley came to my house, and gave unto me the

a great while, even until I read in
works, that the outward righteousness
and Pharisees was famous in those time
sides their forbearing and protesting
sins, as murder, theft, adultery, idola
like, they were frequent and constant in
ing and alms-deeds; so that without q
of them were persuaded that their doin
chase heaven and happiness. Whereup
ed, that I had as yet done no more tha
withal I considered, that our Saviour sa
'your righteousness exceed the righte
'Scribes and Pharisees, you cannot
'kingdom of God,' Matt. v. 20. yea, a
sidered that the apostle saith, 'He is n
'is one outwardly, but he that is one
'praise is not of men, but of God
28, 29. Then did I conclude that I
true Christian: for, said I in my heart
tented myself with the praise of men, an
all my labour and pains in performing
they have been no better than out-side
and therefore they must all fall down i
I have not served God with all my heart;
I see I must either go further, or else
be happy Whereupon, I set about th
the law in good earnest, and laboured

thought myself not only an outside Christian, so an inside Christian, and therefore a true ian indeed. And so I went on comfortably a while, till I considered that the law of God re- passive obedience as well as active; and therefore t be a sufferer as well as a doer, or else I could a Christian indeed; whereupon I began to be ed at my impatience under God's correcting and at those inward murmurings and discontents I found in my spirit in time of any outward ity that befel me: and then I laboured to bridle ssions, and to submit myself quietly to the will d in every condition; and then did I also, as it begin to take penance upon myself, by absti- , fasting, and afflicting my soul; and made pitiful tations in my prayers, which were sometimes ccompanied with tears, the which I was persuad- Lord did take notice of, and would reward me and then I was persuaded that I did keep the in yielding obedience both actively and passively. hen was I confident I was a true Christian, until idered, that those Jews, of whom the Lord lains, Isaiah lviii. did as much as I; and that l me to fear that all was not right with me as Whereupon I went to another minister, and him, that though I had done thus and thus, and ed thus and thus, yet I was persuaded that I was

disquieted in my mind. Then I went to a
ster of God's holy word, and told him h
stood with me, and what I thought of m
condition. He cheered me up, bidding me
comfort; for however my obedience since
sion would not satisfy for my former sins
much as, at my conversion, I had confessed
deplored, bewailed, and forsaken them, G
ing to his rich mercy and gracious promise
cifully pardoned and forgiven them. Ther
home to my house again, and went to God
prayer and supplication, and besought him
assurance of pardon and forgiveness of my
Adam's sin, and all my actual transgression
conversion; and as I had endeavoured my
good servant before, so I would still contin
my duty most exactly: and so being assur
Lord had granted this my request, I fell t
ness according to my promise; I heard, I r
ed, I fasted, I mourned, I sighed and gr
watched over my heart, my tongue and
my doings, actions and dealings, both wi
man. But after a while, I growing better
with the spiritualness of the law, and the
ruptions of mine own heart; I perceived th
ceived myself, in thinking that I had keep t
fectly; for, do what I could, I found m

manner of performance of them, and in the end
l performed them, seeking myself in every thing
: and my conscience told me I failed in
uty to God in this, and in my duty to my
bour in that. And then I was much troubled
; for I considered that the law of God requir-
ind is not satisfied without, an exact and perfect
ience. And then I went to the same minister again,
old him, now I had purposed, promised, striven, and
voured, as much as possibly I could, to keep the
f God perfectly; and yet by woful experience I
ound, that I had, and did still transgress it many
; and therefore I feared hell and damnation.
i! but, said he, do not fear, for the best of
ristians have their failings, and no man keepeth
: law of God perfectly, and therefore go on, and
as you have done, in striving to keep the law
fectly; and in what you cannot do, God will ac-
pt the will for the deed, and wherein you came
rt, Christ will help you out." And this satisfied
contended me very much. So I returned home
, and fell to prayer, and told the Lord, That
I saw I could not yield perfect obedience to his
and yet I would not despair, because I did believe,
what I could not do Christ had done for me: and
I did certainly conclude, that I was now a Chris-
ndeed, though I was not so before: and so have I
persuaded ever since. And thus, Sir, you see I
declared unto you, both how it hath been with
ormerly, and how it is with me for the present:
efore I would intreat you to tell me plainly and
what you think of my condition (*k*).

Evan.

(*k*) It is not necessary, for
g this account of Nomi-
case from the odious
ge of forgery, that the
culars therein mention-
hould have been real
; more than (not to
: of scripture parables)
whole book from the same
imputation, that the speech-
es therein-contained should
have passed, at a certain time
in a real conference of four
men, called, Evangelista,
Nomista, Antinomista, and
Neophytus; yet I make no

to fear that I was out
having heard my neight
excellent relation, and ye
be come truly to Christ c
absolutely that I am far
upon whom the Lord ha

---

on matters of fact; falling out by some casuists their inadvertency, excess of charity to, or shifting converse with, the afflicted, as to their soul-exercise, or by means of corrupt principles. And as the former are incident to good men of sound principles at any time, which calls ministers, on such occasions, to take heed to the frame of their own spirits, and to be much in the exercise of dependence on the Lord, lest they do hurt to souls instead of doing them good; so the latter is at no time to be thought strange, since there were found, even in the primitive apostolical churches, some who were reputed godly zealous gospel ministers, especially by such as had lit-

believed that in what I came short of running
v he will help me out; methinks I could be come
o Christ.

n. Verily I do conceive that this gives you no
vidence of your being come truly to Christ, than
f your strict Papists have. For it is the doctrine
church of Rome, that, 'if a man exercise all
ower, and do his best to fulfil the law, then God,
hrist's sake, will pardon all his infirmities, and
his soul.' And therefore you shall see many of
apists very strict and zealous in the performance
es morning and evening, so many *Ave Marias*
many *Pater nosters*; yea, and many of them do
leeds of charity, and great works of hospitality;
upon such grounds, and to such ends, as these.
apists (saith Calvin *) cannot abide this saying,
h alone; for they think that their own works
part a cause of their salvation, and so they make
h-potch and minglemangle, that is, neither fish
sh, as men use to say.

n. But stay, Sir, I pray, you are mistaken in
or though I hold that God doth accept of my
my best to fulfil the law, yet I do not hold
he Papists, that my doings are meritorious; for
ve that God accepts not what I do either for
ork or worker's sake, but only for Christ's

m. Yet do you but still go hand in hand with

teousness of your own, an
or else you must bring t
Christ, and wholly renour

Ant. But believe me, s
bring Christ's and wholly
thank the Lord, I have d

Evan. You say very well
grace terminates itself on
teousness; God will have
justification and salvation o
And to say as the thing is,
Jesus will either be a whol
will either save you alone,
iv. 12. 'For among men th
under heaven, whereby w
apostle Peter. And Jesus
xiv. 6. 'I am the way, th
'man cometh to the Father
Luther † truly saith, beside
is no way but wandering, n
life, but eternal death. A
godly writer ‡, we can neith

* *Dr. Downham of justif.*
page 17. ‡ *Dr. Urb. Reg*
sermon going to Emmaus.

(*l*) For in that case the

be reconciled unto him, nor have any thing to do him, by any other way or means, but only by Christ; for we shall not any where find the fa- of God, true innocency, righteousness, satisfac- r sin, help, comfort, life, or salvation, any where ly in Jesus Christ; he is the sum and center of ine and evangelical truths: and therefore as t no knowledge or wisdom so excellent, neces- or heavenly, as the knowledge of Christ, as the e plainly gives us to understand, when he tells rinthians, 1 Cor. ii. 2. 'that he determined to w nothing amongst them, but only Jesus Christ him crucified;' so there is nothing to be preach- to men, as an object of their faith, or necessary nt of their salvation, which doth not some way her, either meet in Christ, or refer unto Christ

7. *Ant.* O, Sir, you do please me wondrous in thus attributing all to Christ: and surely, tho' of late you have not been so evangelical in teaching as some others in this city (which hath d me to leave off hearing you to hear them) yet I formerly perceived, and now also perceive, that have more knowledge of the doctrine of free e than many other ministers in this city have: to tell you the truth, Sir, it was by your means I was first brought to renounce mine own righ- sness, and to cleave only to the righteousness esus Christ (*n*). And thus it was: after that I had

Reynolds on Psalm cx. *page* 18.

) Eph. iv. 20. 'But you not so learned Christ. 21. If so be that ye have rd him, and have been ght by him, as the truth n Jesus.'

) What this is, in the of the speaker, he him- mmediately explains at large. In a word, in his sense it is to be an Antinomian indeed. The sum of his compliment made to Evangelista, or the author, which you please lyes here; namely, that "he had left hearing of him, because he did "not preach the gospel so "purely

cording to his own
you observed, and pla
" own righteousness h
" and salvation;" whe
putting any confidence
ings, and exhorted us l
" righteousness of Jesu
ing whereof it pleased
me, that I plainly perce
at all of my works and d
only to believe in Jesus

" purely as some others i
" the place; yet, in his o
" pinion, he understood i
" better than many others:
" and (to carry the compli-
" ment to the highest pitch)
" it was by his means he
" turned downright Anti-
" nomian." One would think
that whatever was the mea-
sure of our author's pride or
humility, self-denial or self-
seeking, he had as much com-
mon sense as would tender
this address not very taking
with him, or at least would
teach him, that the publish-
ing of it

But now I told them, that whatsoever sins commit I was not a whit troubled at them, nor I am not at this day; for I do verily believe God for Christ's sake, hath freely and fully par- all my sins, both past, present, and to come; I am confident, that what sin or sins soever I lit, they shall never be laid to my charge, being well assured, that I am so perfectly clothed with obe of Christ's righteousness that God can see in me at all. And therefore now I can rejoice

---

ere is no need at all dor foot. So the a- Paul's doctrine was astrued, Rom. iii. 8. affirm that we say, Let evil that good may ?' Yea, in the apostle's the doctrine of free was actually thus a- to Antinomianism, by 'turning the grace God unto lascivious- ' Jude 4. The apostle ware of the danger on le, through the cor- n of the hearts of men, 13. 'Brethren, ye been called unto liber-

Mat. xi. 19.) followers of Paul's doctrine, which, in the eyes of carnal men, had a shew and semblance of favouring sinful liberty, ought to set the apostle's example in this matter before them in a special manner: with fear and trembling, keeping a jealous eye on the danger from that part; especially in this day, wherein the Lord's indignation is visibly going out in spiritual strokes for a despised gospel; knowing that the gospel of Christ is to some the savour of death unto death, 2 Cor. ii. 16. and

? and doth not the apoſtle give us to un-
that as there is a form of godlineſs, wi-
ower of godlineſs, 2 Tim. iii. 5. ſo there is
of faith without the power of faith? and
he prays that God would grant unto the
ians the work of faith with power, 2 Theſ.
And as the ſame apoſtle gives us to under-
there is a faith that is not feigned,' 1 Tim.
oubtleſs there is a faith that is feigned. And
when our Saviour ſaith, Mark iv. 26, 27, 28.
ngdom of God is as if a man ſhould caſt
to the ground, and ſhould ſleep, and riſe
nd day, and the ſeed ſhould ſpring up and
e knoweth not how, firſt the blade, then the
ter that the full corn in the ear;' he giveth
derſtand, that true faith is produced by the
wer of God, by little and little *; ſo that
s a true believer himſelf neither knows the
en, nor the manner how, it was wrought.
we may perceive, that true faith is not or-
begun, increaſed and finiſhed all in a mo-
it ſeems yours was; but groweth by de-
cording to that of the apoſtle, Rom. i. 17.
ghteouſneſs of God is revealed from faith
,' that is, from one degree of faith to ano-
; from a weak faith to a ſtrong faith, and
h beginning, to faith increaſing towards per-
or from faith of adherence to faith of evi-
ut ſo was not yours. And again, true faith,
to the meaſure of it, produceth holineſs of
t it ſeems yours doth not ſo: and therefore,
you have had, and have ſtill, much peace
yet that is no infallible ſign that your
true; for a man may have great rap-
a, he may have great joy, as if he were lift
the third heaven, and have a great and
rſuaſion that his ſtate is good, and yet be

I but

late on the text. ‡ *Wilſon on the Rom. p.* 17.

the note (d) page 18

ſeeking to be juſtified by
as if we had both gone v
Evan. I remember Lu
if they taught in a ſerp
not in our works or li
ſome men took occaſion
works, and to live a d
preached of a godly an
and by furiouſly attemp
ven *(f)*. And moreover
1525, there were ſome fa
up the ruſtical people to
freedom of the goſpel giv
all manner of laws; and
attribute the force of juſtifi
faith he, both theſe ſorts o
one on the right hand, w
the law, and the other on
be clean delivered from th
this ſaying of Luther's ma
two; for it appears to me
you have offended on the l
according to the matter of t

* *Choice ſermons, p. 65.*

(r) This doctrine of our

is guilty of it, 'he makes his services his
, and rejects the grace of God, and makes
ath of Christ of none effect, and perverteth the
intention, both in giving the law, and in
the gospel; and keeps himself under the curse
law, and maketh himself the son of a bond-
n, a servant, yea, and a slave, and hinders him-
the course of well-doing,' Gal. v 4. iii. 19. i.
). iv. 25. v. 7. and ii. 11. and in short, he
bout an impossible thing, and so loseth all his

Why then, Sir, it should seem that all my
to please God by my good works, all my
I 2 strict

ne offences of these
re taxed, were both
ne law or (covenant)
: for they must needs
in against that law
ney were under, and
lier; and both of
re as yet under the
covenant of works)
; both unbelievers;
h was told Antino-
age 98. as it was to
page 91. wherefore
nifest, that by the
of the law here, is

Antinomista had no regard
to in his conversation, though
they had all the authority
and binding force upon him
found in that covenant. And
as he offended against the
matter of it, so did Nomista
against the form, in seeking
to be justified by his obedi-
ence: for the covenant of
works never bound a sinner
to seek to be justified by his
obedience to it; but, on the
contrary, always condemned
that as presumption, staking

before faith, goeth abo
which is nothing else b
mock God, and to provo
the same Luther on the (
without Christ, thy wisd
righteousness is double f
fore, though you have w
to the law, and led an ho
ed and put confidence the
Christ, then hath it indee
good. For, saith a godly
according to the light of
ther off from God, if he a
working of his Spirit. A
'which have respect only
'better for them to be a
'and to wallow in the mi
cause it is, that our Savio
Pharisees, who sought just

† *Ball on the covenant,* 1
page 65.

(*a*) This comparison is
not stated betwixt these two
considered simply, as to their
different manner of life; but
in point of pliableness to re-

ted Chriſt, that publicans and harlots ſhould enter e the kingdom of God before them, Matth. xxi. 31. d for this cauſe it was that I ſaid, "For ought I know, my neighbour Neophytus might be in Chriſt before you."

Nom. But how can that be, when, as you know, hath confeſſed that he is ignorant and full of cor- tion, and comes far ſhort of me in gifts and ons?

Evan. Becauſe, as the Phariſee had more to do ore he could come at Chriſt than the publican ; ſo I conceive, you have more to do than he h.

Nom. Why, Sir, I pray you, what have I to do, or it would you adviſe me to do? for truly I would be tented to be ruled by you.

Evan. Why, that which you have to do, before I can come to Chriſt, is to undo all that ever you e done already: that is to ſay, whereas you have eavoured to travel towards heaven by the way of covenant of works, and ſo have gone a wrong ; you muſt go quite back again all the way you e gone, before you can tread one ſtep in the right . And whereas you have attempted to build up ruins of old Adam, and that upon yourſelf; and like a fooliſh builder, to build a tottering houſe n the ſands; you muſt throw down and utterly oliſh all that building, and not leave a ſtone up- a ſtone, before you can begin to build anew. l whereas you have conceived that there is ſome iciency in yourſelf, to help and juſtify and ſave rſelf, you muſt conclude, that in that caſe there ot only in you an inſufficiency, but alſo a non- ciency (*v*); yea, and that ſufficiency that ſeemed e in you to be your loſs. In plain terms, you muſt

(*v*) *i. e.* That you are not unable to do enough, alſo that you are not able to do any thing, 2 Cor. iii. 5. 'Not that we are ſufficient of ourſelves to think any thing as of ourſelves.'

[illegible] in reality, and in the judgment of our author, expressly declared in the first sentence of his preface

(*h*) By imputation and law-reckoning; no other-ways, as a sinner believing in him is righteous before God. (Thus Isaac Ambrose, speaking of justification, saith, "the righteousness "makes a sinner sinless;" *Media. Ch.* 1. sect. 2. *marg. quoad reatum.* (*i. e.* as to guilt.) This must be owned to be the meaning of this expression, unless one will shut one's eyes to the immediately foregoing and following words; I find him a sinner, said the law; such a one as hath taken sin upon him They are the words of Luther, and he was not the first who spoke so. 'He 'made him who was righ-'teous to be made a sin-'ner, that he might make 'sinners righteous,' saith Chrysostom, on 2 Cor. v. Hom. 11. *cit.* Owen of justification, page 39. Famous Protestant divines have also [illegible]

ken upon him the ſins of all men (*c*): therefore die upon the croſs. Then ſaid Chriſt, 'Sa- : and offering thou wouldſt not, but a body hou prepared me: in burnt-offerings and ſacri- for ſin thou haſt no pleaſure. Then ſaid I, come to do thy will, O Lord,' Heb. x. 5, and ſo the law proceeding in full ſcope a- im, ſet upon him, and killed him: and, by ans, was the juſtice of God fully ſatisfied, his ppeaſed, and all true believers acquitted (*d*) from

mpiety is here! nt. in Pſal. xxii. 1. ipture phraſe to this is more forcible, 2 1. 'For he hath him to be ſin for us, new no ſin; that we be made the righ- eſs of God in him.' t is more to ſay we ade righteouſneſs, ſay, we are made s; ſince the for- inly imports a per- of righteouſneſs, y be allowed the righteouſneſs not roperly capable of : ſo it is more to ſay as made ſin for the rld, than to ſay he le a SINNER; ſince of theſe doth ac- ly point at the uni- and compleat tale ects ſins, from the he laſt of them laid ſpotleſs Redeemer. e Lev. xvi. 21, 22. aron ſhall---confeſs im (*viz.* the ſcape- which the apoſtle n eye to here) all the ies of the children and all their

'tranſgreſſions in all their 'ſins, putting them upon the 'head of the goat---And the 'goat ſhall bear upon him 'all their iniquities,' Iſa. liii. 6. 'And the Lord '(marg.) hath made the i- 'niquities of us all to meet 'on (Heb. in) him.' Theſe two texts give the juſt no- tion of the true import of that phraſe, 'He was made 'ſin for us.'

(*c*) See the following note.

(*d*) Our Lord Jeſus Chriſt died not for, nor took upon him the ſins of all and every individual man; but he died for and took upon him the ſins of all the elect, John x. 15. and xv. 13. Acts xx. 28. Eph. v. 25. Tit. ii. 14. and no other doctrine is here taught by our author touch- ing the extent of the death of Chriſt. In the preceding paragraph, where was the proper place for giving his judgment on that head, he purpoſely declares it. He had before taught, that Je- ſus Chriſt did from eternity become man's ſurety in the covenant that paſt betwixt him

him and the Father, page 27, 28, 29. A surety puts himself in the place of these for whom he becomes surety (Gen. xliv. 32, 33.) to pay their debt, Prov. xxii. 26, 27. And our author tells us, that now, when the prefixed time of Christ's fulfilling the eternal covenant, paying the debt he had taken on him, and purchasing man's redemption by his sufferings, was come, he did according to the tenor of that covenant, which stated the extent of his suretiship, put himself in the room and place, he saith not, of all men, but of all the faithful, or elect of God. See the note (*a*). Jesus Christ thus standing in their room and place actually to take on the burden, the Lord laid on him the iniquities of us all: the which scripture-text can bear no other sense in the connection of it here, than what is the genuine sense of it as it stands in the holy scripture, namely, that the

scriptural one too. 1
ii. 6. 'Who gave hi
'ransom for all, *i. e.*'
sorts of men, not for
every sort. Heb. i
'That he, by the gra
'God, should taste dea
'every man, *i. e.*' for
man of those whom t
postle is there treati
namely sons brought
be brought unto glory,
10. these who are sanct
Christ's brethren, ver
given to him, ver. 13.
the sense of the phras
used here by the autho
be no other; for the
which the law found th
had taken on him, cou
no other but the sins th
Lord had laid on him;
the sins the Lord had la
him were the sins of a
faithful or elect, acco
to the author; where
in the author's sense th
of all men which the
found on Christ were th
of all the elect, accordi
the genuine sense of
scripture-phraseology

ing there is a season. nthor hitherto hath caling with the par- bring them to Christ; rticularly here, he is ng for the instruction rection of a convinced ling sinner, to wit, ytus; and therefore, wise and tender man h a case, he useth a r of speaking. which warranted by the was fitted to evite the ning of the ordinary es in that case, name- : may be I am not e- , it may be Christ died me; and which point- the duty of all, and couragement that all o come to Christ, And s, after he had, in his irst words to the read- fficiently provided for ing such a manner of ssion, without preju- o the truth. Further, w adds, therefore let die upon the cross. refore? For their sins, laying of which upon here is no mention in whose room and place he put himself, and so stood. If one considers his account of the effect of all this, one doth not find it to be, as Arminians say, "that 'Christ, by the merit of his 'death, hath so far forth 'reconciled God the Father 'to all mankind, that the 'Father, by reason of the 'Son's merit, both could 'and would, and did enter 'and establish a new and 'gracious covenant with 'sinful man, liable to con- 'demnation, Examination of Tilenus, pag. 164. art. 2, sect. 2. "and obtained "for all and every man a "restoration into a state of "grace and salvation; so "that none will be condem- "ned, nor are liable to con- "demnation for original "sin, but all are free from "the guilt of that sin." Teste *Turret Loc.* 14. *Quest.* 15. *Th.* 5, Neither doth he tell us, that Christ died, to render sin remis- sible to all persons, and them salvable, as the Continuator

from all their sins, both past, present, a
come (*e*).

his wrath appeased, and all
true Believers acquitted.
Compare Westm. Confess.
Chap. viii. Art. 4. "This
"office (namely, of a Sure-
"ty, Art. 3.) the Lord Je-
"sus did most willingly un-
"dertake, which that he
"might discharge, he was
"made under the Law, and
"did perfectly fulfil it, en-
"dured most grievous tor-
"ments, &c Art. 5. The
"Lord Jesus, by his per-
"fect obedience and sacri-
"fice of himself---hath ful-
"ly satisfied the justice of
"his Father; and purcha-
"sed not only reconcilia-
"tion, but an everlasting in-
"heritance in the kingdom
"of Heaven, for all those
"whom the Father hath gi-
"ven unto him." Chap. 11,
Art. 3. "Christ, by his o-
"bedience and death, did
"fully discharge the debt

fatherly anger and ch
ments for sin. Accord
there is a twofold pa
the one is the remo
the guilt of eternal v
and is called Legal Pa
the other, the remov
the guilt of fatherly a
and is called Gospel-pa
"The one (*viz.* Just
"tion) doth equally
"all believers from t
"venging wrath of Go
"that perfectly in thi
"that they never fall
"condemnation, L
"Catech. Question 77
"beit sin remain, and
"tinually abide in thi
"mortal bodies, yet
"not imputed unto us
"is remitted and co
"with Christ's justice
"righteousness) Old
"Art. 25. Q. What
"is our only joy in lif
"death? *Ans.* Tha

hat the law, as it is the covenant of works, ot any thing to say to any true believer or indeed they are dead to it, and it is dead a.

. But, Sir, how could the sufferings of Christ, n respect of time were but finite, made full tion to the justice of God which is infinite?

. Though the sufferings of Christ in respect : were but finite, yet in respect of the person ffered, his sufferings came to be of infinite va- r Christ was God and man in one person, and re his sufferings were a sufficient and full ran- r man's soul being of more value than the death struction of all creatures.

. But, Sir, you know that the covenant of requires man's own obedience or punishment it saith, 'He that doth these things shall live em; and Cursed is every one that continueth not things which are written in the book of the to do them:' how then could believers be ac- l from their sins by the death of Christ?

. For answer hereunto, I pray you consider, o' the covenant of works requires man's own obedi-

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ly deny, that no sins e faithful, how great grievous soever they e imputed unto them at all their sins pre- and future are forgi- them," *Exam. of page 226. Art. 5.*

What things soever , it saith to them : under it. Rom. iii. believers are not un- not under the Law, covenant of works, vi. 14. therefore it thing to them. As said all to Christ room and place: and without the Mediator's dishonour, it cannot repeat its demands on them, which it made upon him, as their surety. Mean while, the Law, as a rule of life to believers, saith to them all, in the name and authority of God the Creator and Redeemer, Matth. v. 48. 'Be 'ye therefore perfect, even 'as your Father which is in 'heaven is perfect: howbeit they are under a covenant, under which tho' no less is required; yet less is accepted, for the sake of Christ their covenant-head.

be made by a surety, yet when it is con-
pal is, by the law, acquitted, But yet, f
proof and confirmation of this point, w
ſider, that as Jeſus Chriſt the ſecond A
into the ſame covenant that the firſt Ad
by him was done whatſoever the firſt A
done. So the caſe ſtands thus, that lil
ever the firſt Adam did, or befel him,
as done by all mankind, and to have b
even ſo, whatſoever Chriſt did, or befel
reckoned as to have been done by all bel
have befallen them. So that as ſin comet
alone to all mankind, as he in whom all
ſo from Jeſus Chriſt alone cometh right
all that are in him, as he in whom they
fied the juſtice of God‡; for as by being
one with him, all did in him, and with
greſs the commandment of God; even ſo
faith, wherebyby believers are ingrafted in
ſpiritually made one with him, they di
and with him, ſatisfy the juſtice of Go
and ſufferings (*h*), And whoſoever

* *Urſin. catech.* † *Pemb. Vind. Fid*
on juſtification, page 89.

(*g*) See the Note, page 55. of a debt, an
Note (*g*). covenant or

chose according to scripture. For, in Rom. v. 12. are said to have sinned in Adam's sin; 'in whom 'all

represented, are but one person. And thus the Scripture, determining Adam to be the Figure (or Type) of Christ, Rom. v. 14. teaches upon the one hand, That mankind sinned in Adam, Rom. v. 12. and die in him, 1 Cor. xv. 22. And on the other hand, that believers were crucified with Christ, Gal. ii. 20. and raised up in him, Col. ii. 6. "The Covenant (of Works) being made with Adam as a publick person----all mankind---- sinned in him, Larg. Catech. Q. 22. The Covenant of grace was made with Christ, as the second Adam, Quest. 31. He---- satisfied divine justice----the which he did as a publick person, the Head of his Church, Q. 52. That "That the righteousness of "the Law, saith the Apostle "might be fulfilled in us," Rom. viii. 4. so believers satisfied in him; as they sinned in Adam. "The threatening of death (Gen. ii. 17.) "is fulfilled in the elect, so "that they die, and yet "their lives are spared, "they die, and yet they live, "for they are reckoned in "Law to have died, when "Christ their surety died "for them." Ferguson on Gal. ii. 20. "Although "thou, saith Beza, hast satisfied for the pain of thy "sins in the person of Jesus "Christ," *Beza's Confess. Point* 4. *Art.* 12. What "challenges Satan or con-"science can make against "the believer,-----hear an "answer: "I was condem-"ned, I was judged, I was "crucified for sin, when my "surety Christ was condem-"ned, judged and crucified "for my sins.-----I have paid "all, because my surety hath "paid all." Rutherford's Trial and Triumph of Faith, Serm. xix. p. 258. "As in "Christ we satisfied, so like-"wise in Adam we sinned." *Flint. Exam.* p. 144. This doctrine, and the doctrine of the formal imputation of Christ's righteousness to believers, stand and fall together. For if believers be reckoned in Law, to have satisfied in Christ; then his righteousness, which is the result of his satisfaction, must needs be accounted theirs: but if there be no such law-reckoning, Christ's righteousness cannot be imputed to them, otherwise than as to the effects of it; for the judgment of God is always according to truth, Rom. ii. 2. This the Neonomians are aware of, and deny both; reckoning them Antinomian principles, as they do, many other Protestant doctrines. Hear Mr. Gibbons. "They (viz. the An-"tinomians) are dangerous-"ly mistaken in thinking, "that a believer is right-"ous in the sight of God,

' yourselves to be dead unto him, but a
' through Jesus Christ our Lord.' Ar
ing the resurrection of Christ, the ap
Cor. xv. 20. that all believers must an
cause ' Christ is risen, and is become
' of them that sleep.' Christ as the firs
and that in the name and stead of all l
so they rise in him and with him: for
rise as a private person, but he arose
head of the church; so that in
believers did virtually arise. And
his resurrection, was justified and a
all the sins of all believers by God h

* *Tho. Goodwin's Christ set forth, pag*
en the creed.

" with the self-same active
" and passive righteousness,
" wherewith Christ was
" righteous, as though be-
" lievers suffered in Christ,
" and obeyed in Christ,"
Morn.Exerc.Method.Serm.
19.*p.* 423. On the other hand
the Westminster Divines
teach both as sound and or-
thodox principles, affirming
Christ's righteousness, o-
bedience and satisfaction.

" stification
" free grace
" doneth all
" cepteth u
" his sight,
" righteous
" imputed
" Catech.--
" perfect ob
" satisfactio
" God imp
" Larg. Ca
" ----By in

now fully satisfied for them; even so were
). And thus you see, the obedience of
being imputed unto believers by God for
ighteousness, it doth put them into the
state and case, touching righteousness unto
before God wherein they should have been if
d perfectly performed the perfect obedience of
enant of works, 'Do this, and thou shalt
).'

§ 2. *Nom.*

tually justified, not
, in his Justification;
in his resurrection,
virtually arise. That
ne Author's meaning
ent from his own
page 148. where
g of Neophytus, he
presly, "He was ju-
meritoriously in the
and resurrection of
t; but yet he was
stified actually, till
d actually believe in
t."
called to distinguish
inherent righteous-
hich is righteousness
e.
This is a weighty
he plain and native
what is said: name-
nt since Jesus Christ
lyaccomplished what
have been done by
mself, for life ac-
to the covenant of
and that the same is
l to Believers; there-
evers are in the same
is to righteousness
e, that they would
en in, if man himself
od the whole time,
ed for his trial. And
the true ground in

Law, of the infallible perseverance of the saints: their time of trial for life is over, in their Head, the second Adam; the prize is won. Hence, the just by faith are intitled to the same benefit which Adam, by his perfect obedience, would have been intitled to: compare Rom. x. 5. 'The man which doth 'these things shall live,' with Hab. ii. 4. 'The just by his faith shall live;' the which is the true reading, according to the original. And here, for clearing of the following purpose, of the Believer's freedom from the Law, as it is the covenant of works, let it be considered, that, if Adam had stood till the time of his trial had been expired, the covenant of works would indeed from that time, have remained his everlasting security for eternal life, like a contract held fulfilled by the one party: but, as in the same case, it could have no longer remained to be the rule of his obedience: namely in the state of confirmation. The reason is obvious, viz. that the subjecting of him

'to the law,' adds in the next verse
'fied with Christ.' which words th
as an argument to prove that he was
for the law had crucified him with

ſtill to the covenant of works as the rule of his obedience, would have been a reducing him to the ſtate of trial he was in before, and a ſetting him anew to work for what was already his own, in virtue of his (ſuppoſed) fulfilling of that covenant. Nevertheleſs, it is abſolutely impoſſible but the creature, in any ſtate whatſoever, muſt be bound to and owe obedience unto the Creator: and being ſtill bound to obedience, of neceſſity he behoved to have had a rule of that obedience: as to which rule ſince the covenant of works could not be it, what remains but that the rule of obedience, in the ſtate of confirmation, would have been the law of nature, ſuited to man's ſtate of immutability improperly ſo called, and to

death, as
in heaven
applicatio
always, as
lievers ob
reſerves f
on of thei
of inhere
the which
it leaves r
of fatherly
nings of
ments, ſo
ceſſary: b
be done
when thei
be perfect,
ſtate is no
(m) Ron
'fore, my
'are bec
'law.' Ga
'the law
'law.' A
ing to the
laws conc

ish text, Luther on the Galatians, p. 81. saith, I likewise am crucified and dead to the law, forasmuch as I am crucified and dead with Christ." And in, "I believing in Christ am also crucified with Christ." In like manner, the apostle saith to the ving Romans, 'So ye, my brethren, are dead to the law by the body of Christ,' Rom. vii. 4. by the body of Christ, is meant the passion of upon the cross *, or, which is all one, the suffering of Christ in his human nature. And therefore rightly we may conclude with godly Tindal on the that all such are dead concerning the law, as are, with, crucified with Christ.

Man. But, I pray you, Sir, how do you prove that law is dead to a believer?

Evan. Why, as I conceive, the apostle affirmeth it, Rom. vii. 1, 6.

Man. Surely, Sir, you do mistake; for I remember words of the first verse are, 'how that the law has dominion over a man as long as he liveth;' and words of the sixth verse are, 'but now we are delivered from the law, that being dead wherein we were holden,' &c.

Evan. I know right well, that in our last translation words are so rendered; but godly and learned Tindal renders it thus, 'Remember ye not brethren, that the law hath dominion over a man as long as endureth?' and bishop Hall paraphraseth upon this, 'Know ye not, brethren, that the Mosaical law hath dominion over a man that is subject unto it, so long as the said law is in force?' So likewise Pagnin ||, Ambrose, and Erasmus, do all agree, that, these words, while (he) or (it) liveth, we are to understand, as long as the law remaineth. And Peter Martyr is of opinion, that these words, while (he) or liveth, differently referred, either to the law, or to man; for, saith he, the man is said to be dead,

* Dr. Willet on the text. Elton on the text. || Alded by Dr. Willet on Rom.

cellent potentates that e
the law of God, wreſtl
vation, both caſt dowı
croſs; howbeit, not afı
of God was caſt down,
weakneſs in himſelf, bu
our victory; by this fal
him down, was caught iı
nailed hand and foot to
read in Saint Paul's worı
ther on the Galatians, p.
point, ſaith 'This was ;
'the law, being a creatur
'Creator, in practiſing h
'Son of God. Now the
'horribly and curſedly ſin
'ſed, and arraigned, and,
'derer of the Son of Go
'deſerveth to be condemı
'bound, dead, and cruci
'overcome, condemned, aı
'to me, believing in him,
'given this victory' (*n*), N

† *See Dr. Willet again.*
of martyrs.

the apostle's intimation, Rom. vii. at the be-
, the covenant of works and man by nature
be

1. His own words
: Latin orignal, af-
ad lectured that e-
econd time, as I find
my printed copy at
ort 1563, are here
d; *Hoc profecto*
duelum est, ubi
tura, cum Creator
reditur, et præter
is, omnem tyran-
iam in Filo Dei ex-
iam in nobis filiis
rcuit. Luth. com-
n Gal. iv. 4, 5. *p.*
98. *Ideo lex tan-*
ro et sacrilegus ho-
Filii Dei, amittit
meretur damnari.
600. *Ergo lex est*
da, ligata, mortua
xa. Ibid. cap. ii. p.
scientia apprehen-
apostoli verbum,
e lege nos redemit
ta quadam super-
at legi, dicens----
posterum non sol-
o victa et strang-
sed etiam mihi
in eum, cui dona-
victoriam. p. 600.
at man of God a
as, and a second
I may venture the
) though he was
ed teacher, was
th a great measure
rit of them both;
d up of God for the
nary work of the
onof religion from
hile all the world
after the beast.
he had

of the truths of the gospel in his own soul, and the fervour of his spirit in delivering them, did indeed carry him as far from the modern politeness of expression, as the admiration and affectation of this last is like to carry us off from the former. What he designed by all this triumph of faith is summed up in a few words immediately following these last cited: "This, saith, "he, the law, (*viz.* as it is "the covenant of works) is "gone for ever as to us "providing we abide in "Christ." This he chose to express in such figurative terms, that that great gospel-truth might be the more impress on his own heart, and the hearts of his scholars, being prompted thereto by his experience of the necessity, and withal of the difficulty of applying it by faith to his own case, in his frequent deep soul-exercise and conflicts of conscience. "Therefore, saith he, feel-"ingthy terrors andthreat-"nings, O law, I dip my "conscience over head and "ears into the wounds, "blood, death, resurrec-"tion and victoryof Christ; "besides him I will see "and hear nothing at all. "This faith is our victory, "whereby we overcome "the terrors of the law, "sin, death, and all evils, "but not without a great

But I pray, Sir, what are we to understand by mable death, or wherein doth this freedom from w consist?

m. Death is nothing else but a dissolution, or g of a compound, or a separation between mat- d form: and therefore, when the soul and body is separated, we say he is dead: so that, by mable death, we are to understand nothing else, but

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tely without guilt: in the mean time the f all the elect were imputed to him, the in reality justified ly law's procedure t him. Moreover, the crucifixion it may nembred how the a- proves Christ to have made a curse for us: e, it is written 'Cur- every one that hang- n a tree, Gal. iii. 13. which, if any should to the Law, as the ant of works, in a ive manner, as a cru- n must be understood d import no more (by of the nature of the than an utter abolition ith respect to believers is a great gospel-truth. here also, one may mind the Scripture- s, Rom. vii. 5. 'The ons of sins, which by the Law.' Chap. 'The law of sin and 1.' "The Covenant orks called the Law n and death." *Pract. Sav. Knowl. Confes. Edit.* 5. *Fig.* 3. 1 v. 56. 'The strength is the law.'

After all, for my own part, I would neither use some of these expressions of Luther's, nor dare I, so much as in my heart, condemn them in him: the reason is one; because of the want of that measure of the influences of grace, which I conceive he had, when he uttered these words. And the same I would say of the several expressions of the great Rutherfoord's, and of many eminent ministers, in their day signally countenanced of God, in their administrations. Here Luther himself, in his preface to that book, *pag. (mihi)* 10. "These our thoughts, "faith he, on this epistle "do come forth, not so "much against those (viz. "the Church's enemies) as "for the sake of our own "(viz. her friends) who will "either thank me for my "diligence, or will pardon "my weakness, and rash- "ness." 'Tis pity the just expectation of one, whose name will be in honour in the church of Christ, while the memory of the Reformation from Popery is kept up, should be frustrated.

but that the bargain, or covenant which was between God and man at first, is dissolved, or u or that the matter and form of the covenant of is separated to a believer. So that the law of t commandments doth neither promise eternal lif threaten eternal death to a believer, upon condi his obedience or disobedience to it (o) : neither be

(o) The Law of the ten commandements givento Adam, as the covenant of works, promised eternal life, upon condition of obedience; and threatned eternal death in case of disobedience; and this was it that made it the covenant of works. Now, this covenant frame of the law of the ten commands being dissolved as to believers, it can no more promise nor threaten them at that rate. The scripture indeed testifies, that 'godliness hath the 'promise, not only of the 'life that now is, but also 'of that which is to come,' 1 Tim. iv. 8. there being virtue of the cove works, which they under, liable to death, as the just rev sin: but there is covenant, a twofol nexion established; 'twixt a state of ur irregeneracy, imper and unholiness, and death; the other, acts of disobedience, ternal death. The is absolutely indis and cannot but eterna main: so that wh are in that state of sin they are in it, the needs be in a state o bound over to the of God, by virtue

er, as he is a believer, either hope for eternal life, ır eternal death, upon any ſuch terms (*p*). No, ay aſſure our ſelves, that whatſoever the law on any ſuch terms, it ſaith to them who are unıe law, Rom. iii. 19. but believers 'are not unthe law, but under grace,' Rom. vi. 14. and ſo ſcaped eternal death, and obtained eternal life, ıy faith in Jeſus Chriſt (*q*); 'for by him all that 'be-

f two events, neither ich can ever be found ir caſe, And yet the s conſiderationof them reat and manifold uſe lievers, as a ſerious of every part of the ıant of works is; parrly to move them to ıp more and more inriſt, and to make their g and election ſure. As : latter connection, twixt acts of diſobe-:, and eternal death, liſſoluble, and in the f the believer, actuiſſolved; ſo that none warrant to ſay to a be-, "If thou ſin, thou t die eternally:" forh as the threatning of l death, as to the be-, being already ſatisın the ſatisfaction of :, by faith apprehendıd imputed of God to it cannot be renewed n, more than one debt : twice charged, namer double payment.

But on the having or ng of a ſaving intereſt iſt.

This is a full proof of ıole matter. For how e law of the ten commands promiſe eternal life' or threaten eternal death, upon condition of obedience or diſobedience, to thoſe who have already eſcaped eternal death, and obtained eternal life by faith in Chriſt? The words, which the Holy Ghoſt teacheth, are ſo far from reſtraining the notion of eternal life to glorification, and of eternal death to the miſery of the damned in hell, that they declare the ſoul upon its union with Chriſt to be as really poſſeſſed of eternal life as the ſaints in heaven are; and, without that ſtate of union, to be as really under death, and the wrath of God, as the damned in hell are, though not in that meaſure. (The term eternal death is not, as far as I remember, uſed in ſcripture.) And this agreeable to the nature of the things; for as there is no mids betwixt life and death in a ſubject capable of either, ſo it is evident, the life communicated to the ſoul, in its union with Chriſt the quickening head, can never be extinguiſhed for the ages of eternity, John xiv. 19. and the ſinner's death under the

guilt

'believe are justified from all things, from wh
'could not be justified by the law of Moses,' 4
39. 'For God so loved the world, that he
'only begotten Son, that whosoever believeth
'should not perish, but have everlasting life
iii. 16.

And this is that covenant of grace, whi
told you, was made with the fathers by way
mise, and so but darkly; but now the fulnes
being come, it was more fully opened and pron

Ant Well, Sir, you have made it evident a
that Christ hath delivered all believers from
as it is the covenant of works; and that there
have nothing at all to do with it.

Evan. No indeed, none of Christ's are to
thing to do with the covenant of works, bu
only. For although in the making of the co
works, at first, God was one party, and
ther; yet, in making it the second time (*r*),
on both sides; God simply considered in hi
was the party opposite to man; and God th
person, having taken upon him to be incarn

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guilt and power of sin, is in its own nature eternal, and can never end but by a work

'condemnation, b
'sed from death u
Chap. vi. 47. 'He

r election, Eph i. 4. (t). 'Thine they were, saith

(f) All the demands of covenant of works, on elect world.

(t) That he, taking on ir nature, might answer demands of the cove- t of works for them, h, i. 5. 'According as : hath chosen us in him.' : are said to be chosen in rist, not that Christ is the se of election; but that ting love, flowing imme- tely from God to all the ects of it, the Father did, ne and the same decree lection, chuse the head members of the happy ly; yet Christ the head t (in the order of nature), n all these who make up body, who were thereby en to him, to be redeemed saved, by his obedience death: the which, be- by him accepted, he, as t-mediator and head of t men, had full power, furniture for the work, mystery. This, the author says, was done thereupon: not upon the Father's being well pleased and fully satisfied, by virtue of the covenant made; the which is the effect of the covenant, whereas this is one of the transactions or parts of the covenant, as all the following words brought to illustrate it do plainly carry it; but upon God the Son his being on the other side in making of the second covenant; the which is the principal purpose in this paragraph, the explication whereof was interrupted by the adding of a sentence concerning the execution and effect of the glorious contrivance. In making of the second covenant, the second person of the ever blessed Trinity, considered simply as such, is one of the parties. Thereupon, in the decree of election, designing, as is

ſaith Chriſt, 'and thou gaveſt them me,' John xvii. 6. And again, ſaith, he, 'the Father loveth the Son, 'and hath given all things into his hands,' John iii. 35. that is, he hath intruſted him with the oeconomic* and actual adminiſtration of that power in the church, which originally belonged unto himſelf. And hence it is that Chriſt alſo ſaith, 'the Father judgeth 'no man, but hath committed all judgment to his Son,' John v. 22. So that all the covenant that believers are to have regard unto, for life and ſalvation, is the free and gracious covenant that is betwixt Chriſt, or God in Chriſt, and them (*u*). And in this covenant there is not any condition or law to be performed on man's part, by himſelf (*x*): no, there is no more for him to do,

* *Reynolds on Pſalm* cx. *page* 7.

ted, he, as mediator and head of the election, took upon him to be incarnate, and in their nature to ſatisfy the demands of the covenant of works for them. Iſa. xlii. 1. Eph. i. 4. Pſal. xl. 6, 7, 8. Weſtminſter confeſſion, chap. viii. art. 1. "It pleaſ-"ed God, in his eternal "purpoſe, to chuſe and or-

writes on this ſubject, p. 26,---29.

(*u*) *i. e.* The covenant of grace only, not the covenant of works.

(*x*) To wit, for life and ſalvation; the ſame being already performed by Jeſus Chriſt; he, having in the ſecond covenant, undertaken to ſatisfy all the de-

do, but only to know and believe that Christ hath done all for him (y.)

Where-

(y) Namely, all that was to be done for life and salvation. And neither repentance, nor sincere (imperfect) obedience, nay, nor yet believing itself, is of that sort; tho' all of these are indispensibly necessary in subjects capable of them. This expression bears a kind of mimesis or imitation, usual in conversation, and used by our blessed Saviour on this subject, John vi. 28, 29. 'Then said they unto him, 'what shall we do, that we 'might WORK the works 'of God? Jesus answered 'and said unto them, This 'is THE WORK of 'God, that ye believe.' The design of it plainly is, to confront the humour that is naturally in all men, for doing and working for life and salvation, when once they begin to lay these things to heart; there is no more says the author, for him to do, but only to know and believe that Christ hath DONE all for him: and therefore the expression is not to be strained besides its scope. However this is true faith, according to the scripture, whether all saving faith, be such a knowledge and believing or not; and that knowledge and believing are capable of degrees of certainty, and may be mixt with doubting, without overturning of the reality of them. Isa. liii. 11. 'By his knowledge shall my 'righteous servant justify 'many.' John xvii. 3. 'This is life eternal, that 'they might know thee the 'only true God, and Jesus 'Christ whom thou hast 'sent.' Gal. ii. 20. 'I live 'by the faith of the Son of 'God, who loved me, and 'gave himself for me.' Rom. x. 9. 'If thou---shalt 'believe in thine heart, that 'God hath raised him from 'the dead, thou shalt be saved,' To believe that God hath raised him from the dead, is to believe that he has perfected the work, and done all that was to be done for life and salvation to sinners: but is this enough to constitute saving faith? surely it is not; for devils may believe that: therefore it must be believed with particular application to one's self, intimated in the phrase, believing in thine heart; and this is what devils and reprobates never reach unto, howbeit these last may pretend to know and believe, that Christ is raised from the dead for them, and so hath done all for them, even as they also may pretend to receive and rest on him alone for salvation. But in all this, one who truly believes may yet have ground to 'say with tears, Lord, I be-'lieve, help thou mine un-'belief,' Mark ix. 24.

Nevertheless under this

Wherefore, my dear neighbour Neophytus, to turn my speech particularly to you, because I see you are in heaviness; I beseech you be persuaded that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure * which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner (z). And so shall you obtain forgiveness of sins, righteousness and eternal happiness; not

* *Luther on Galat. page* 69, 194.

covenant there is much to do, a law to be performed and obeyed, though not for life and salvation, but from life and salvation received; even the law of the ten commandments in the full extent thereof, as the author doth at large expressly teach, in its proper place, in this and the second volume.

This is the good old way (according to the scriptures, Acts xvi. 30, 31. Matth. xi.

" warkes whilk he works in
" us with and after faith.
" Marg. Here is the main
" point and ground of our
" disagreement with the
" Papists. ibid. pag. 46.
" Rests then any thing for
" us to do after that we are
" perfitely justified in God's
" sight by faith in Christ?
" *Discip.* Yes, very meikle,
" albeit nawayes to merite
" salvation; but only to
" witness, by the effects of
" thankfulness, that we

m agent, but as a patient, not by doing, but by ng (*a*). Nothing here cometh betwixt, but nly, apprehending Christ in the promise (*b*). ı then is perfect righteousness, to hear nothing, now nothing, to do nothing of the law of ts, but only to know and believe that Jesus st is now gone to the Father, and sitteth at his t hand, not as a judge, but is made unto you od, wisdom, righteousness, sanctification and mption (*c*).' Wherefore, as Paul and Silas ı the jailor, so say I unto you, 'Believe on the l Jesus Christ, and thou shalt be saved;' that is, ily persuaded in you heart that Jesus Christ is , and that you shall have life and salvation by that whatsoever Christ did for the redemption nkind, he did it for you † (*d*).

§ 3. *New definition of faith.*

---

nffer troubles and af- ions, and so shed my d also, if need be, for ist's cause: but yet am ot justified neither do BTAIN SALVATI- THEREBY."

This is the stile of the Luther who useth to guish betwixt active assive righteousness. *i.* : righteousness of the and the righteousness h; agreeable to Rom. . 'But to him that teth not, but believ- on him that justi- the ungodly, his faith unted for righteous- '

The passage at more ı is this; "The mar- ge is made up without pomp and solemnity; is to say, nothing at cometh between, no "law nor work is here re- "quired.---Here is nothing "else but the Father pro- "mising---and I receiving "---but these things, with- "out experience and prac- "tice, cannot be under- "stood." Luther *ubi sup.* F. 194.

(*c*) The words also are Luther's, in his argument of the epistle to the Galatians, p. 24. of the Latin copy, and fol. 7. of the translation; but what our author reads, Nothing of the law of works, is, in Luther's own words, Nothing of the law, or of works; the sense is the same. What concerns the assurance of the nature of faith, which these words seem to bear, we'll meet with anon.

(*d*) In this definition of saving faith there is the general

'in thine heart, that God, '*&c.* thou shalt be saved:' and finally, the most special nature of it, whereby it is distinguished from all other, namely, an appropriating persuasion of Christ's being yours, and, *&c.* And as one's believing in one's heart, or appropriating persuasion of, the dreadful tidings of the law, imports not only an assent to them as true, but an horror of them as evil; so believing in the heart, or an appropriating persuasion of the glad tidings of the gospel, bears not only an assent to them as true, but a relish of them as good.

The parts of this appropriating persuasion, according to our author are,

1. That Jesus Christ is yours, *viz* by the deed of gift and grant made to mankind lost, or (which is the same thing in other words) by the authentic gospel-offer in the Lord's own word: the which offer is the foundation of faith, and the ground and warrant of the

rantable for
to take poss
and his sal
when one
of gold to a
ing, Take
the offer n
really his i
to the effec
red: nevert
poor man d
or receive i
prehending
great to be
has no likin
sary consequ
cepting; it i
session, nor
nefit of it;
trary, must
it, and that
more miseral
slighted the
the gift. So
is nothing
lieve God.
'to believe
iii. 36. 'to
'port cone
Isa. liii. 1.
'the gospel,
not as dev
same, knowi

ntitled is not giving
ſion in greater or leſ-
ſure; but giving by
grant, whereupon
y take poſſeſſion. And
ty to whom, is not
ſion only, but man-
ſt. For this record
poſpel, the founda-
faith, and warrant
to believe in the Son
and lay hold on e-
iſe in him: but that
th given eternal life
lect can be no ſuch
ion nor warrant; for
iſt is made to certain
en, can never be a
ion or warrant for
to accept and take
e great ſin of unbe-
in not believing this
or teſtimony, and ſo
God a liar; 'He
believeth not God,
nade him a liar, be-
he believeth not the
l that God gave of
n, And this is the
l,' &c. 1 John v.
On the other hand,
at hath received his
ony, hath ſet to his
at God is true.' John

God hath given eternal life in way of grant, ſo as they, as well as others, are warranted and welcome to take poſſeſſion of it, ſo fleeing in the face of God's record and teſtimony in the goſpel, Iſa. ix. 6. John iii. 16. Acts iv. 12. Prov. viii. 4. Rev. xxii. 17. In believing of this, not in believing of the former, lyes the difficulty, in the agonies of conſcience; the which, nevertheleſs, till one do, in greater or leſſer meaſure, ſurmount, one can never believe on Chriſt, receive and reſt upon him for ſalvation. The truth is, the receiving of Chriſt doth neceſſarily preſuppoſe this giving of him. There may indeed be a giving where there is no receiving; for a gift may be refuſed; and there may be a taking where there is no giving, the which is a preſumptous action without warrant; but there can be no place for receiving of Chriſt where there is not a giving of him before. "In "the matter of faith, ſaith "Rollock, there are two

: offer to us is men-
laſt, yet it is evident
be believed firſt.

ſt. But the author's
n makes aſſurance
f the eſſence of faith.

v. Be it ſo: however
not the word aſſu-
r aſſured in his defi-
nor will any thing
ed in it amount to the
w commonly affixed
word, or to what is
our days commonly
ood by aſſurance.

.) He doth not here
at aſſurance of faith
y believers are cer-
ſſured that they are
ſtate of grace; the
s founded upon the
e of grace; of which
aſſurance the Weſt-
confeſſion expreſly
chap. 18. art. 1.2, 3.
aſſurance which is
, in the direct acts
, founded upon the
lenarly, Mark xvi.
John iii. 16. and
othing elſe but a ſi-
ppropriating perſua-

.) He doth not de-
: this aſſurance or
on to be full, or to
: doubting: he ſaith
FULLY perſuaded;
VERILY perſuaded;
peaks only the rea-
the perſuaſion, and
t at all concern the
of it. And it is ma-
from his diſtinguiſh-
ween faith of adhe-
nd faith of evidence,
that according to
ving faith may be
evidence. And ſo
y have his aſſurance
uaſion, and yet not
know aſſuredly that he hath it, but need marks to diſcover it by: for though a man cannot but be conſcious of an act of his own ſoul, as to the ſubſtance of the act; yet he may be in the dark, as to the ſpecifical nature of it; than which nothing is more ordinary among ſerious Chriſtians. And thus, as a real ſaint is conſcious of his own heart's moving in affection towards God, yet ſometimes, doth not aſſuredly know it to be the true love of God in him, but fears it be an hypocritical flaſh of affection: ſo he may be conſcious of his perſuaſion, and yet doubt if it is the true perſuaſion of faith, and not that of the hypocrite.

This notion of aſſurance, or perſuaſion in faith, is ſo agreeable to the nature of the thing called believing, and to the ſtile of the holy ſcripture, that ſometimes where the original text reads faith or believing we read aſſurance, according to the genuine ſenſe of the original phraſe, Acts xvii. 31. 'whereof he hath gi-' ven aſſurance; orig. faith. as is noted in the margin of our bibles. Deut. xxviii. 66. 'Thou ſhalt have none 'aſſurance of thy life;' *orig.* 'Thou ſhalt not believe in 'thy life.' This obſervation ſhews, that to believe, in the ſtile of the holy ſcripture, as well as in the common uſage of mankind in all other matters, is to be aſſured or perſuaded, namely, according to the mea-

churches abroad, and
doctrine of the church
Scotland.

The nature of this w
will not allow multiply
of testimonies on all th
heads.

Upon the first, it sh
suffice to adduce the te
mony of Essenius, in
compendium theologiæ, t
system of divinity taught t
students in the college
Edinburgh by profes
Campbell. "There is the
"fore, saith he, in savi
"faith, a special applic
"tion of gospel benefit
"This is proved against t
"Papists, (1.) From t
"profession of believer
Gal. ii. 20. "I live by th
"faith of the Son of Go
"who loved me, and ga
"himself for me." Psa
xxiii. 1.-----"The Lor
"is my shepherd; I sha
"not want. In cotes o
"budding grass he maket
"me to lie down, &c. Tho
"I walk through the val
"ley of the shadow of deat
"I will not fear evil; fo

t unto God's promises
believe stedfastly,
t for Christ his Son's
: our sinsare forgiven
' *Sleid comment.* En-
book 16. fol. 217.
Patrick Hamilton,
at St. Andrews about
ear 1527. " Faith,
he, is a sureness:
n is a sure confidence
hings which are hop-
or, and a certainty of
gs which are not
. The faith of Christ
believe in him, that
believe in his word,
to believe that he
help THEE in all
need, and deliver
EE from all evil."
Patrick's articles,
history in Quarto,

the doctrine of fo-
hurches in this point,
instance only in that
church of Holland,
reformed church of

uest. What is a sin-
faith? *Answ.* It is
e knowledge of God
his promises revealed
in the gospel, and a
y confidence that all
ins are forgiven ME
hrist's sake." Dutch
mpend of Christian
, Vra. 19, bound up
Dutch bible.
inister. Since we
the foundation upon
the faith is ground-
in we rightly from
e conclude what the
faith is? *Child.*
namely, a certain
eady knowledge of

" the love of God towards
" us, according as, by his
" gospel, he declares him-
" self to be OUR father and
" saviour by the means of
" Jesus Christ." The catechism of the reformed church of France, bound up with the French bible, Dimanche 18. To obviate a common prejudice, whereby this is taken for an easy effort of fancy and imagination, it will not be amiss to subjoin the question immediately following there. *Minist.* " Can we
" have it of ourselves, or
" cometh it from God?
" *Child.* The scripture
" teacheth us, that it is a
" singular gift of the holy
" Spirit, and experience al-
" so sheweth it." Ibid.

Follows the doctrine of the church of Scotland on this head.

" Regeneration is wrocht
" be the power of the holy
" Ghost, working in the
" hartes of the elect of God
" an assured faith in the
" promise of God reveiled
" to us in his word, be quhilk
" faith we apprehend Christ
" Jesus, with the graces and
" benefits promised in him."
Old confess. art. 3.

" Thus our faith, and
" the assurance of the same,
" proceeds not fra flesh and
" blude, that is to say, fra
" na natural poweris with-
" in us, but is the inspira-
" tion of the holy Ghost."
Ibid. art. 12.

For the better understanding of this, take the words of that eminent ser-

vant of Christ, Mr. Davidson minister of Salt-Preston, *alias* Preston-pans (of whom see the Fulfilling of the Scripture, page *mihi* 361.) in his Catechism, page 20. as follows. 'And certain 'it is, that both the en- 'lightning of the minde to 'acknawledge the trueth 'of the promise of salva- 'tion to us in Christ, and 'sealing up of the certain- 'ty' thairof in our hearts 'and mynds (of the whilk 'twa parts, as it were, 'faith consists) are the 'works and effects of the 'Spirite of God, and nei- 'ther of nature nor arte.'

The Old Confession above mentioned is, 'The Con- 'fession of Faith professed 'and believed by the Pro- 'testants within the realm 'of Scotland, published by 'them in parliament, and 'by the estates thereof 'ratified and approved, as 'wholesome and sound 'doctrine, grounded upon

ever the general and some faith of the may be clouded, on without much ado, these two plain conc from these words That since the Popi abjured is a doubtson the Protestant faith, to be maintained, is sured faith, as we he fore from the Old c on, to which the c refers. (2.) That si Popish faith is a gene the Protestant fait needs be an approp persuasion, or a faith cial application, wh heard already from us, the Papists do de for a belief and pe of the mercy of Christ, and of Chrif ty and willingness to that come unto him altogether general; nothing of appropri special application I I doubt if the Pap refuse it. Sure the

ropriation, or speci-
:ation of saying faith
ied by the Protes-
and they thunder
ithemas againstthem
d these in oppositi-
their general and
me faith. 'If any
ay, that justifying
is nothing else but
idence of the mer-
God pardoning sins
rist's sake, or that
onfidence is it alone
hich they are justi-
et him be accursed.'
p. 13. can. 12. 'If
all say, that a man
lved from sin, and
d by that, that he
lly believes himself
absolved and justi-
-let him be accurs-
Ibid. can. 14.
over, in the national
t, as it was renewed
ears 1638 and 1639,
is made of public
ms, in which the
ligion, as expressed
Confession of Faith
above-written, (*i.e.*
ional Covenant, o-
: called the Confes-
Faith) and former
Confession (*viz.* the
fession) is said to be
n. The doctrine on
d, contained in these
ms, is here subjoin-

. Which is the first
: ? *C.* To put our
e confidence in God.
How may that be ?
When we have an as-
l knowledge that he
nighty, and perfect-
ood. *M.* And is
sufficient ? *C.* No

"---*M.* What is then fur-
"ther required ? C. That
"every one of us be fully
"assured in his conscience,
"that he is beloved of God,
"and that he will be both
"HIS Father and Sa-
"viour." Calvin's catech.
used by the kirk of Scotland,
and approved by the first
book of discipline, quest. 8.
7, 10, 12. This is the cate-
chism of the reformed
church of France, mentioned
before. "M. Since we have
"the foundation whereupon
"our faith is builded, we
"may well gather hereof,
"what is the right faith ?
"*C.* Yea verily: that is to
"say, it is a sure persuasion
"and stedfast knowledge of
"God's tender love to-
"wards us, according as he
"hath plainly uttered in his
"gospel, that he will be
"both a Father and a Sa-
"viour unto US, through
"the means of Jesus Christ."
Ibid. quest. 111.

"*M.* By what means
"may we attain unto him
"there ? *C.* By faith,
"which God's Spirit work-
"eth in our hearts, assu-
"ring us of God's promises
"made to us in his holy gos-
"pel." The manner to ex-
amine children, before they
be admitted to the supper
of the Lord, quest. 16. This
is called the little catechism,
assembly 1592. sess. 10.
"*Q.* What is true faith ?
"*A.* It is not only a know-
"ledge, by which I do sted-
"fastly assent to all things
"which God hath revealed
"unto us in his word; but
"also an assured assurance,
"kindled

" kindled in my heart by
" the holy Ghost, by which
" I rest upon God, making
" sure account, that forgive-
" ness of sins, everlasting
" righteousness, and life,
" IS bestowed, not only up-
" on others, but also upon
" ME; and that freely by
" the mercy of God, for
" the merit and desert of
" Christ alone." The Pala-
tine catechism, printed by
public authority, for the use
of Scotland. This famous
catechism is used in most of
the reformed churches and
schools; particularly in the
reformed churches of the
Netherlands, and is bound
up with the Dutch bible.
As for the church of Scot-
land, the Palatine catechism,
says Mr. Wodrow in the de-
dication of his history, was
adopted by us, till we had
the happiness to join with
the venerable assembly at
Westminster. Then indeed
it gave place to the Larger
and Shorter catechism in
the church: nevertheless it

catechismi still anne
the Rudiments of the
tongue, and taught in
mar schools to this da
the reformation.

" What is thy
" My sure belief tha
" baith may and wi
" ME in the blood o
" Christ, because he
" mighty, and has pr
" sa to do." Mr.
Melvil's catechism,
propine of a pastor
people, p. 44. publi
the year 1598.

" Teacher. What
" faith, that is the o
" strument of this stra
" junction between
" crucified and us?
" ple, It is the sure p
" sion of the heart,
" Christ by his dea
" resurrection hath
" away OUR sins
" clothing us with hi
" righteousness, has
" ly restored us to
" vour of God." Mr
Davidson's catech.

46, printed anno 16

e of the commis-
om Scotland to
minster assembly,
ainst that faction,
hem guilty of Po-
ninianism, *&c.* and
id of Popery thus
; their doctrine
g the nature of
. "That faith is
are assent, and re-
o application, no
l confidence; and
rsonal application
presumption, and
tion of a crazy
' *Hist. motuum in*
tiae, p 517.
as above declared,
: doctrine of the
f Scotland, in this
ner confessions, and
catechisms, con-
y the renewing of
nal covenant, when
ar 1643 it was a-
irmed by the first
of the solemn-
d covenant, bind-
t the reformation,
preservation of the
religion in the
f Scotland, in doc-
:. and that before
minster confession,
nd Shorter cate-
ere in being.
the Westminster
was received, anno
1 the Larger and
catechisms, anno
: general assembly
heir three acts re-
approving them,
declare them to be
HING contrary to
red doctrine of this
l put the case they
ntrary thereto in
, they could not,
in that point, be reckoned the judgment of the church of Scotland; since they were received by her, as in nothing contrary to previous standards of doctrine, to which she stands bound by the covenant aforesaid. But the truth is, the doctrine is the same in them all.

'This faith is different 'in degrees, weak or strong: '---growing in many to 'the attainment of a full 'assurance.' Westminster confess. chap. 14. art. 3. Now, how faith can grow in any to a full assurance, if there be no assurance in the nature of it, I cannot comprehend.

"Faith justifies a sinner "---only as it is an instru-"ment, by which he recei-"veth and applieth Christ "and his righteousness." Larg. catech. *q.* 73. "By "faith they receive and ap-"ply unto themselves "Christ crucified, and all "the benefits of his death." Ibid. q. 170. "Q. When "do we by faith receive and "apply to ourselves the "body of Christ crucified? "*A.* While we are persuad-"ed, that the death and "crucifixion of Christ do "no less belong to US, than "if we ourselves had been "crucified for our own sins: "now this persuasion is "that of true faith." Sum. catech. "Faith in Jesus "Christ is a saving grace, "whereby we receive and "rest upon him alone for "salvation, as he is offered "to US in the gospel." Shorter catech.

ſt himſelf ſaid unto his diſciples, Mark xvi. 15 and preach the goſpel to every creature

' under

n his preface to this of that author's, e remarkable words ng him. " Never ook ſuch pains to ſo purpoſe, in and a- heFOUNDATION ITH, as he hath

deed of gift and or authentic goſpel- f which ſee the pre- ote) (*d*), is expreſ- many words, John " For God ſo loved orld, that he gave ly begotten Son that OSOEVERbelieveth n ſhould not periſh, ave everlaſting life." the goſpel comes, ant is publiſhed, and niſterial offer made: ere is no exception of all mankind in the If there was, no rial offer of Chriſt e warrantably made party excepted, more the fallen angels; thout queſtion, the ing and proclaiming ven's grant unto any, of miniſterial offer, poſeth the grant, in t place, to be made ; otherwiſe it would o more value, than a offering of the king's to one who is not ehended in it. This good old way of diſ- ng to ſinners their war- o believe in Chriſt:

and it doth indeed bear the ſufficiency of the ſacrifice of Chriſt for all; and that Chriſt crucified is the ordinance of God for ſalvation, unto all mankind, in the uſe making of which only they can be ſaved; but not an univerſal atonement or redemption. " What is thy faith? " My ſure belief that God " baith may and will ſave " me, *&c.* Tell me the " promiſe whereon thou " leans aſſuredly? Who- " ſoever (ſays God) will " believe in the death of my " Sonne Jeſus, ſall not pe- " riſh, but get eternal life." Mr. James Melvil's *catech. ubi ſupr.* " He freely OF- " FERETH unto SIN- " NERS life and ſalvation " by Jeſus Chriſt, requir- " ing of them faith in him " that they may be ſaved, " Mark xvi. 15, 16. John " iii. 16." *Weſtmin. Confeſ.* chap. 7. art. 3. " The viſi- " ble church hath the pri- " vilege------of enjoying " -----OFFERS of grace " by Chriſt to all the mem- " bers of it in the miniſtry " of the goſpel, teſtifying, " that WHOSOEVER be- " lieves in him, ſhall be ſa- " ved." *Larger catechiſm*, queſt. 63. " This general " offer, in ſubſtance, is e- " quivalent to a ſpecial of- " fer made to every one in " particular as appeareth " by the apoſtle's making

uſe

t: restraint is not,
and tell every man
heaven. The o-
xt is, Rev. ult.
ever will, let him
and take of the
of life freely.
is a *quicunque*
whosoever will
(none excepted)
ave life, and it shall
im nothing. Many
places of scripture
be to prove the ge-
ity of the offer;
aving a sure word
, consider it." P.
The words *under*
are taken from Col.
The scope here is
e with that of our
; not to determine
ing the extent of
death; but to dis-
he warrant sinners
believe in Christ;
that the offer of
is general, the deed
or grant is to every
This necessarily sup-
Christ crucified to be
linance of God for
n, to which lost man-
allowed access, and
en angels, for whom
is none provided:
the city of refuge
e ordinance of God
safety of the man-
who had killed any
unawares, Numb.
16. and the brazen
for the cure of these
by a serpent, chap.
Therefore he saith

on: a saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation for lost mankind, in the use making of which he may be saved; even as if one had said of old, Tell every man that hath slain any person unawares, that the city of refuge is prepared for him, namely to flee to, that he may be safe; and every one bitten with a serpent, that the brazen serpent is set up on a pole for him, namely to look unto that he may be healed. Both these were eminent types of Christ; and upon the latter the scripture is full and clear in this very point. 'Numb. xxi. '8. And the Lord said 'unto Moses, Make thee 'a fiery serpent and set it 'upon a pole; and it shall 'come to pass, that E-'VERY ONE that is bit-'ten, when he looketh up-'on it, shall live." John iii. 14, 15, 16. 'And as 'Moses lifted up the ser-'pent in the wilderness, e-'ven so must the Son of 'man be lifted up; that 'WHOSOEVER believ-'eth on him, should not 'perish, but have eternal 'life. For God so loved 'the world, that he gave 'his only begotten Son, 'that WHOSOEVER, &c.

Thus, what according to Dr Preston and our author, is to be told every man, is

'Behold, I have prepared 'my dinner: my oxen and 'my fatlings are killed, and 'all things are ready; come 'unto the marriage.' There is a crucified Saviour, with all saving benefits, for them to come to, feed upon, and partake of freely. See also Luke ii. 30, 31, Prov. ix. 2, 3, 4. Isa. xxv. 6.

To confirm this to be the true and designed sense of the phrase in question, compare the following three passages of the same treatise, giving the import of the same text, Mark xvi. "Christ hath provided a righteousness and salvation, that is his work that he hath done already. Now if ye will believe, and take him upon these terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed in the gospel in many places: If you believe, you shall be saved; as it is Mark xvi. Go and preach

give up himself to hi will take his mark up ---shall be saved." I 46. "Go and prea gospel to every cre go and tell every man heaven, that Christ fered to him, he is given to him by Go Father; and there thing required of yo that you marry him thing but to acce him." Ibid. p. 75.

Thus it appears t niversal atonement demption is not taught neither by our author that the candid reader be satisfied as to his ments touching the stion, for whom Christ let him weigh these things.

1. Our author man's being persuade Christ died for him i ticular in the definiti saving faith, and that last and highest step But Arminians, and

for him, or (what
m is the same thing)
s elected; when, on
rary, Paul in many
eacheth, that Christ
all men: and such
as they talk of has
t any thing true or
le." *Grotius apud*
wop. crit. proleg. in
Rom. These, whom
ned adversary here
are Protestant Anti-
an divines. These
ey who defined faith
a persuasion, and
Universalists On
rary, he argues a-
hat definition of faith
he doctrine of uni-
tonement or redemp-
le rejects that defini-
it, as, in his opinion,
nothing in it true,
, according to the
les of those who gave
vit, that Christ died,
r all and every man
ticular, but for the
nly: and as having
g in it profitable;
ing, according to his
ples, the common pri-
of all mankind.

He teacheth plainly
ghout the book, that
were the elect, the
, or believers, whom
represented, and o-
and suffered for. See
others, pages 34, 37,
6, 137, 215. I shall
only two passages:
e, page 128. "Ac-
ding to that eternal
mutual agreement,
t was betwixt God
Father and him, he
himself in the room
place of all the faith-
"ful." The other in the first sentence of his own preface, *viz.* "Jesus Christ, "the second Adam, did, as "a common person, enter "into covenant with God "his Father for all the e-"lect, (that is to say, all "those that have or shall "believe on his name) and "for them kept it." What can be more plain than that in the judgment of our author, they were the elect whom Jesus Christ the second Adam entered into covenant with God for; that it was in the elect's room he put himself when he came actually to obey and suffer; and that it was for the elect he kept that covenant, by doing and suffering what was required of him as our redeemer? As for the description, or character, he gives of the elect, *viz.* that by the elect he understands all that have or shall believe in it he follows our Lord himself, John xvii. 20. 'Neither pray I for these 'alone, but for them also 'which shall believe on me:' and so doing he is accompanied with orthodox divines. "Thus did the sins of all God's elect, or all true believers, (for of such, and only such, he there [*viz.* Isa. liii. 6.] speaks)------ meet together upon the head of their common surety, the Lord Christ." *Brinsly's Mesites*, p. 64. "The Father is well satisfied with the undertakings of the Son, entered redeemer and surety, to pay the ransom of believers." *Pract. use of sa-*

vings

been, are, or shall be gathered intoone,under Christ the head." *Larg. cat.* q. 64." Christ's church where in standeth only remission of sins, purchased by Christ's blood to all them that believe." *The conf. of faith* used in Geneva, approved by the church of Scotland. *sect.* 4. § *ult.* But Arminians neither will nor can, in consistency with their principles touching election and the falling away of believers, admit that description or character of the elect else they are widely mistaken by one of their own,who tells us, that, " Upon the consideration of his (*viz.* Christ's) blood, as shed, he (to wit, God) decreed, that all these who shouldbelieve in that redeemer, and persevere in that faith, should through mercy and grace by him be made partakers of salvation." *Exam. of Tilen.* p. 131. " Brought unto faith, and persevere therein; this being the condition required in every one that is to be e-

LONE. *Ibid.*
for Universali
nians, "they
the decree of
Christ did go l
cree of electi
God in sendi
had no respe
more than to c
stined Christ
to all men a
account of th
is given us b
loc. 14. *q.* 14.
it to the impa
judge of the e
riety betwixt
author's wor
peated.

(*h*) Namely
gift and grant
of Christ in
which our aut
speaking. A
any man to w
not belong
that man hat
to believe on
and whosoeve
believe on him
lieving that th
fer belongs to
ticulary, does
sumptuously.

lyeth and consisteth the whole mystery of
y faith, may be understood the better; let
he case, that some good and holy king should
proclamation to be made through his whole
n, by the sound of a trumpet, that all re-
banished men shall safely return home to their
because that, at the suit and desert of some
nd of theirs, it hath pleased the king to par-
n: certainly, none of these rebels ought to
but that he shall obtain true pardon for his
s; and so return home, and live under the
of that gracious king. Even so our good
nd Lord of heaven and earth, hath for the
ce and desert of our good brother Jesus Christ
d all our sins (*i*); and made a proclamation
through-

far as he hath made
l of gift and grant,
atic gospel-offer of
on of all our sins,
other saving bene-
hrist. Such a thing
men, is called the
ardon; though, in
s time, none have
fit of it, but such as
upon its being pro-
and accept of it:
may not it be cal-
ing of heaven's par-
he holy scripture
this manner of ex-
'And this is the
, that God hath gi-
us eternal life.' (1
11.) in which life
question, the par-
l our sins is includ-
hrough this man is
duntoyou forgive-
ins.' Acts xiii. 38.
ching of the gos-
proclaiming of par-
on of condemned sinners.

But pardon of sin cannot be preached or proclaimed, unless, in the first place, it be granted: even as the king's pardon must be, before one can proclaim it to the rebels.

That this is all that is meant by pardon here, and not a formal personal pardon, is evident from the whole strain of the author's discourse upon it. In the proposal of the simile, whereof this passage is the application, he tells us, that after it hath pleased the king (thus) to pardon the rebels, they ought not to doubt but they shall obtain pardon: and in the following paragraph he brings in Neophytus objecting, that in such a case an earthly king doth indeed intend to pardon all, but the king of heaven doth not so; the which Evangelist in his answer grants

that the king of heaven doth so: for doth ſcriptures ſay, that ' ſome men are ordained to condemnation?' Jude 4. and doth not himſelf ſay, that ' many are called, but few oſen?' Matth. xxii. 14. And therefore it I am one of them that are ordained to con-on; and therefore though I be called, I ver be choſen, and ſo ſhall not be ſaved.

. I beſeech you to conſider, that although n be ordained to condemnation, yet ſo long ord hath concealed their names, and not ſet of reprobation upon any man in particular, rs the pardon generally to all, without hav- reſpect either to election or reprobation, is great folly in any man to ſay, It may be t elected, and therefore ſhall not have bene-t, and therefore I will not accept of it, nor (*m*): for it ſhould rather move every man diligence to make his calling and election ſure i. 10.) by believing it; for fear we come it (*n*), according to that of the apoſtle, ' let erefore fear, leſt a promiſe being left us of ng into his reſt, any of us ſhould ſeem to ſhort of it,' Heb. iv. 1. Wherefore, I be-ou, do not you ſay, It may be I am not elec-d therefore I will not believe in Chriſt; but ay (*o*), I do believe in Chriſt, and therefore re I am elected. And check your own heart * ldling with God's ſecrets, and prying into his counſel, and go no more beyond your bounds

r doubting chriſtian. page 69.

Had the author once l of an univerſal par-herwiſe than that ers the pardon ge-to all, all this had eedleſs; it would rniſhed him a ſhort *viz.* That ' God d all already.'

(*n*) By believing the of-fered pardon, with particu-lar application to himſelf; without which one can ne-ver accept of it, but will un-doubtedly come ſhort of it.

(*o*) Like that man menti-oned Mark ix. 24. who at once did and ſaid.

ply it to your own self, not doubting but
ou are one of those to whom this (*me*) be-
h (*u*)."

But may such a vile and sinful wretch as I
ersuaded, that God commands me to be-
l that he hath made a promise to me (*x*).

Why do you make a question, where there
be made? Go, saith Christ, 'and preach
pel to every creature under heaven,' that is,
very man without exception, whatsoever
e, whatsoever his rebellions be, go and tell
e glad tidings, that if he will come in, I
pt of him, his sins shall be forgiven him,
hall be saved; if he will come in and take
receive me, I will be his loving husband,
hall be mine own dear spouse *. Let me
say unto you in the words of the apostle,
en. I as an ambassador for Christ, as though
d beseech you by me, I pray you in Christ's
be ye reconciled unto God; for he hath
him to be sin for you, who knew no sin, that
ight be made the righteousness of God in
2 Cor. v. 20, 21.

ut do you say, Sir, that if I believe I shall be
unto Christ?

Yea, indeed shall you †; for faith coupleth
with Christ, even as the spouse with her
by which means Christ and the soul are
: for as, in corporal marriage, man and
made one flesh, even so in this spiritual and

Preston of love, p. 146. † *Rouse mystical p.* 10.

. fol. 88. sect. 5. ner of applying, me Luther, is the force and power bid, fol. 88, lin. 1. had told him, that rant to believe on 's com- for his encouragement, Gods promise, John iii. 16. Thereupon this question is moved; the particular application to one's self being a matter of no small difficulty, in the experience of many who have salvation at

to ſay, Seemeth it a light thing t
king's daughter in law, ſeeing that
ſinful wretch? Surely, Sir, I cann
to believe it.

Evan. Alas! man, how much are
for you look upon God, and upon
the eye of reaſon; and ſo as ſtandi
each other, according to the tenor
of works: whereas, you being now
juſtification and reconciliation, you
upon God and upon yourſelf with t
and ſo ſtanding in relation to each ot
the tenor of the covenant of grace.
apoſtle, 'God was in Chriſt, reconc
'unto himſelf, not imputing their
2 Cor. v. 19. as if he had ſaid, B
ſtands in relation to man according

† *Luther on Chriſt. Liberty, p.* 21.

(y) Believe the word of promiſe, the offer of the ſpiritual marriage, which is Chriſt's declared conſent to be yours. Believe that it is made to you in particular, and that it ſhall be made out to you; the which is, to embrace the offer, to rec

the holy ſc
this matte
'Hear, ar
'live, an
'everlaſti
'you.' T
the reality
betwixt G
er of this

ehant of works, and so out of Christ, he could
ithout prejudice to his justice, be reconciled
em, nor have any thing to do with them, o-
e than in wrath and indignation; therefore
intent that justice and mercy might meet to-
and righteousness and peace might embrace
ther, and so God stand, in relation to man,
ng to the tenor of the covenant of grace; he
mself into his Son Jesus Christ, and shrowd
elf there, that so he might speak peace to his
(z). Sweetly saith Luther *, Because the na-
f God was otherwise higher than that we are
attain unto it, therefore hath he humbled
to us, and taken our nature upon him, and
himself into Christ. Here he looketh for us,
will receive us; and he that seeketh him here
d him (a). 'This saith God the Father, is
well-beloved Son, in whom I am well pleased,'
iii. 17. Whereupon the same Luther says
ther place, We must not think and per-
ourselves that this voice came from heaven
ist's own sake †, but for our sakes; even
st himself saith, John xii. 30. 'This voice
not because of me, but for your sakes.
uth is, Christ had no need that it should
unto him, 'This is my well beloved Son:'
w that from all eternity, and that he should
remain, though these words had not been
spoken

ice sermons, p. 297. † *Ibid. p.* 31, 33, 33.

sal. lxxxv. 8, 10.
n eminent type of
orious mystery was
abernacle so often
ed in the Old Testa-
der the name of the
cle of the congrega-
rather the taberna-
neeting, as the ori-
ord bears; and the
mself seems to give
fion of the p. me-

Exod. xxx. 36. 'In the ta-
'bernacle of the congrega-
'tion, where I will meet
'with thee.' Or, 'in the
'tabernacle of meeting,
'where I will be met with
'by thee.' Chap. xxxiii. 7.
'And it came to pass, that
'every one which sought
'the Lord, went out unto
'the tabernacle of (the con-
'gregation or) meeting.'

by faith cleave unto his beloved Son
hang about his neck, yea, and creep in
and so shall the love and favour of God
insinuated into you, as it is into Chris
and so shall God the Father, together
loved Son, wholly possess you, and b
you; and so God and Christ, and y
come one entire thing, according to Ch
'that they may be one in us, as thou a
John xvii, 21, 22. (*d*).

(*b*) See the following note.

(*c*) The acceptation, love and favour of God, here treated of, do not refer to the real state of believers, but to their relative state, to their justification, reconciliation and adoption: and so they have no respect to any qualities inherent in them, good nor evil, to be increased by the one, or diminished by the other; but they proceed purely upon the righteousness of Christ, which is theirs in virtue of their union with him, and is imputed to them; the which righteousness is

And therefo
whom nobod
Antinomianis
'as perfectly
'as Christ th
citing 1 Joh
'that doth ri
'righteous,
'righteous.'
Media. chap
(*mihi*) 4. 'I
be the true m
passages of o
Isaac Ambros
terms stronge
desire to use,
'danger in e
'cerning G O
'is true.'

ievers are united to
well as to Christ,
is that grace, by
we are united to,
ade one with God
hrist,' says the au-
the Supplement to
Innot. on the place.
ohn iv. 16. 2 Cor.
compared with Eph.
And whosoever do
us Christ to be one
Father, must needs
is, or else deny be-
o be united to Christ.
derogates nothing
e prerogative of our
sus, who is one with
her; for he is one
n, as the holy Ghost
by the adorable sub-
union; but believ-
so only by mystical
Neither doth it in-
upon GOD's supre-
more than their (con-
union with Christ
who, notwithstand-
elievers union with
mains to be, with
her and holy Spirit,
ly supreme, most
d. See p. 257.

"acceptable as Christ is,
"and shall have fellowship
"with the Father and the
"Son." Luther's chosen
sermons, sermon of the ap-
pearing of Christ, p. (*mihi*)
23. "Here I will abide in
"the arms of Christ, cleav-
"ing inseparably about his
"neck, and creeping into
"his bosom, whatsoever
"the law shall say, and my
"heart shall feel," Ibid.
sermon of the lost sheep, p.
(*mihi*) 31. "Seeing there-
"fore that Christ the be-
"loved Son, being in so
"great favour with God in
"all things that he doth, is
"thine,---without doubt,
"thou art in the same fa-
"vour and love of God that
"Christ himself is in. And
"again, the favour and love
"of God are insinuated to
"thee as deeply as to
"Christ, that now God to-
"gether with his beloved
"Son, doth wholly possess
"thee, and thou hast him
"again wholly; that so
"God, Christ, and thou,
"do become as one certain

ſins and corruptions as ſome men ha
eaſily believe it: but (alas!) I am ſo
worthy a wretch, that I dare not pr
that Chriſt will accept of me, ſo as t
me.

Evan. Alas! man in thus ſaying
to contradict and gainſay both the a
our Lord Jeſus Chriſt himſelf; and t
own ſoul: for whereas the apoſtle P
'Chriſt Jeſus came unto the world

(*e*) Luther, from whom this is taken, in the place quoted by our author, confirms it thus. 'For he that 'is a ſearcher of God's majeſty, ſhall be overwhelmed of his glory. I know (adds he) by experience, what I ſay. But theſe vain ſpirits, which ſo deal with God, that they exclude the mediator, do not believe me.' And on Pſal. cxxx. he hath theſe remarkable words, *Ego ſaepe & libenter hoc inculco, ut extra Chriſtum, oculos & aures claudatis, & dicatis,*

"you ſho
"and yo
"You kn
"Chriſt,
"was in
"and ſuc
He means
Burroughs
p. 729.

(*f*) Thi
of that, w
cleaving
hanging ab
by that m
ſay, accord
Whether
ſufficient w
cording to

1 Tim. i. 13. and doth justify the ungodly Rom. iv. 5. why, you seem to hold, and do in effect say, that Christ Jesus came unto the world to save the righteous, and to justify the godly. And whereas our Saviour saith, 'the whole need not the physician, but 'the sick; and that he came not to call the righte'ous, but sinners to repentance,' Matth. ix. 12. why, you seem to hold, and do in effect say, that the sick, need not the physician, but the whole; and that he came not to call sinners, but the righteous, to repentance. And indeed, in so saying, you seem to conceive that Christ's spouse must be purified, washed, and cleansed from all her filthiness, and adorned with a rich robe of righteousness, before he will accept of her: whereas he himself said unto her, Ezek. xvi. 4. 'As for thy nativity, in the day that 'thou wast born, thy navel was not cut, neither 'wast thou washed with water to supple thee; thou 'wast not swaddled at all, nor salted at all. Verse 5. No eye pitied thee, to do any of these things 'unto thee; but when I passed by thee, and looked 'upon thee, behold thy time was a time of love. 'Verse 8. And I spread my skirt over thee, and co'vered thy nakedness: yea, and I sware unto thee 'and entered into covenant with thee, and thou be'cameſt mine.' Hos. ii. 19. 'And I will marry 'thee unto me for ever, yea, I will marry thee unto 'me in righteousness, and in judgment, and in 'mercy, and compassion.'

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer; but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man (*g*), that Christ came to call, justify and save: so that if you were a righteous and godly man, you were neither capable of calling, justifying or saving by Christ; but being a sinful and ungodly man,

(*g*) *i. e.* such as are real- opinion only respectively.

Christ, I am a miserable poor sinner, and
do judge myself unworthy of thy grace; bu
ing learned from thy word that thy salvati
eth to such a one, therefore do I come unt
claim that right which through thy gracio
belongeth unto me (*i*). Assure yourself,
Jesus Christ requires no portion with his s
verily he requires nothing with her but mer
the rich he sends empty away, Luke i. 53.
poor are by him enriched. And indeed,
ther‡, the more miserable, sinful and distre
doth feel himself, and judge himself, to be,
willing is Christ to receive him and relieve
that, saith he, in judging thyself unwor
dost thereby become truly worthy; and so i
gotten a greater occasion of coming to him.
fore then, in the words of the apostle, I
and beseech you, to 'come boldly unto t
'of grace, that you may obtain mercy,
'grace to help in time of need,' Heb. iv. 1
Neo. But truly, Sir, my heart doth, as
tremble within me, to think of coming to C

* *Choice serm. p.* 87. ‡ *Ibid. p.* 85.

(*h*) As the people, observing Christ's call to Bartimeus, bid him be of good

call, may, with all
bid a sinner comp
confidently: affir

neither pride nor presumption (*k*): for Christ
g tendered and offered it to you freely, believe
an, it is true humility of heart, to take what
: offereth you §.

n. But by your favour, Sir, I pray you give me
to speak a word by the way. I know my neigh-
Neophytus, it may be, better than you do; yet
not intend to charge him with any sin, other-
than by way of supposition (as thus): suppose
ith been guilty of the committing of gross and
ous sins, will Christ accept of him, and justify
ive him, for all that?

an. Yea indeed; for there is no limitation of
s grace in Jesus Christ, except the sin against
Holy Ghost (*l*). Christ stands at the door, and
knocks,

Poor doubting Christian, p. 81.

It is to believe the of-
the gospel, with par-
r application; to em-
it, and therein to re-
Christ. And no man
ver receive and rest on
t for salvation, without
ring, in greater or les-
easure, that Christ will
t of him to justification
alvation. Remove that

on the definition of faith,
fig. 1, 2. and p. 180. note
(*r*) p. 181. note (*x*).

(*l*) I doubt if the sin a-
gainst the holy Ghost can
justly be said to be a limita-
tion of God's grace in Jesus
Christ. For in the original,
authentic gospel-offer, in
which is the proper place
for such a limitation (if

knocks, Rev. iii. 20. And if any murdering M
ses, or any persecuting and blaspheming Saul, (1
i. 13.) or any adulterous Mary Magdalene, 'wil
'unto him, he will come in,' and bring co
with him, 'and will sup with him.' Seek
the one end of the heavens to the other, faith ev
lical Hooker ‡, turn all the bible over, and see
words of Christ be not true, 'Him that cometh
'me, I will in no ways cast out,' John vi, 37.

Nom. Why then, Sir, it seems you hold, th
vilest sinner in the world ought not to be discou
from coming unto Christ, and believing in hi
reason of his sins.

Evan. Surely, if Christ came into the wo
seek, and call, and save sinners, and to justify th
godly, as you have heard: and if the more sinfu
serable and distressed a man doth judge himself
the more willing Christ is to receive him and r
him: then I see no reason why the vilest
should be discouraged from believing on the na
Jesus Christ by reason of his sins. Nay, let m
more; the greater any man's sins are, either in
ber or nature, the more haste he should make to
unto Christ, and to say with David, 'For thy n

of it, and neither let your own accusing
ce nor Satan the accuser of the brethren, hin-
any longer from Christ. For what tho' they
ccuse you of pride, infidelity, covetousness,
ger, envy, and hypocrisy? yea, what though
uld accuse you of whoredom, theft, drunk-
and many the like? yet, do what they can,
make no worse a man of you than a sinner,
hief of sinners, or an ungodly person; and so
ently such a one as Christ came to justify and
that in very deed, if you do rightly consider
ey do you more good than hurt by their ac-
s (m). And therefore I beseech you, in all
es or conflicts, take the counsel of Luther,
the Galatians p. 20. saith, When thy con-
s throughly afraid with the remembrance of
past, and the devil assaileth thee with great
, going about to overwhelm thee with heaps,
and whole seas of sins, to terrify thee, and to
ee from Christ; then arm thyself with such
s as these; Christ the Son of God was given,
the holy, righteous, worthy, and such as were
ids; but for the wicked sinners, for the un-
, and for his enemies. Wherefore, if the devil
say.

Which may put you furnish you such an argument

Christ than keep you from him.

Nom. But, Sir, suppose he hath not repented for his many and great sins, hath rant to come unto Christ by believing done so?

Evan. I tell you truly, that whatsoeve or whatsoever he hath done or not don warrant enough to come unto Christ by t he can (*o*): for Christ makes a general pr

---

(*n*) He adds, in the place quoted, these weighty words, 'I say not this for 'nought, for I have often-'times proved by expe-'rience, and I daily find 'what an hard matter it is, 'to believe (especially in the 'conflict of conscience) that 'Christ was given, not for 'the holy, righteous, wor-'thy, and such as were his 'friends; but for the wick-'ed sinners, for the unwor-'thy, and for his enemies.'

(*o*) It is not in vain added, if he can: for there is, in this matter, a great diffe-rence betwixt what a sin-

"the physician
"heal you;
'will be healed
"have a sense
"ness: this
"required by
"cian, (for thi
"is ready to
"but if he be n
"have a sense o
"not come the
Preston of faith
make no questio
fore a sinner w
Christ by believi
be an awakened,
sensible sinner;
his heart with a
sin and misery

Ho, every one that thirsteth, come ye to
ters; and he that hath no money, come, buy
and

Christ and his
and this our
afterwards
subject. (These
so are required of
in point of duty):
before the law must
ched by all these
ld preach Christ a-
rt that these, or any
ings in the sinner,
ired to warrant
at he may come to
believing, is what
ye, the scripture
not: but the ge-
r of the gospel, of
fore, warrants e-
that he may come.
ctice, it will be
t requiring of such
h qualifications in
to warrant them to
n Christ, is no great
them in their way
him: forasmuch as
eth them in a doubt-
tation, as to the
ind, measure and
of their qualifica-
coming to Christ;
e spent in which
better improven in
oing forward to
for all, by belie-
ad since no man can
eve in Christ, with-
ring that he has a
for believing in
herwise he can but
mptuously: to tell
that none may
Christ, or have
to believe, but
have true repen-

tance, must needs, in a special manner, intangle distressed consciences, so as they dare not believe, until they know their repentance to be true repentance: this must inevitably be the issue in that case; unless they do either reject that principle, or else venture to believe, without seeing their warrant. For, howbeit they hear of Christ and his salvation, offered in the gospel; these will be to them as forbidden fruit, which they are not allowed to touch; till once they are persuaded, that they have true repentance. And before they can attain to this, it must be made out to their consciences, that their repentance is not legal but evangelical, having such characters, as distinguish it from the repentance of the Ninevites, Judas, and many reprobates. So that, one would think, the suggesting of this principle is but a bad office done to a soul brought to the place of the breaking forth of children. Let no man say, that, arguing at this rate, one must know also the truth of his faith, before he can come to Christ; for faith is not a qualification for coming to Christ, but the coming itself, which will have its saving effects on the sinner, whether he know the truth of it, or not.

'and eat; yea, come, buy wine and milk wi
'money, and without price.' This, you see, i
condition, buy wine and milk, (that is, grace a
vation) without money, that is, without any
ciency of your own (*p*); only 'incline your e
'hear, and your souls shall live:' yea, live by h
that 'Christ will make an everlasting covenan
'you, even the sure mercies of David*.

§ 4. *Nom.* But yet, Sir, you see that Chri
quires a thirsting before a man come unto him
which, I conceive, cannot be without true r
ance.

Evan. In the last chapter of the Revelation,
17. Christ makes the same general proclamatio
ing, Let him that is athirst come: and as if the
Ghost had so long since answered the same
tion that yours is, it followeth in the next v
'And whosoever will, let him take of the wa
'life freely,' even without thirsting if he will
'him that cometh unto me, I will in no way
'out,' John vi. 37. (*q*). But because it seem

* *Hooker's poor doubting Christian, p.* 151. *Go*
on gospel repentance, page 21.

ist. Why then, I tell you truly, you would have

; who are thirsting Christ and his righ-esh, are not spending money and labour at ie; but on the con- for that which is and satisfieth, name-r Christ. Wherefore irsting there mention-ust be more exten- comprehending, yea, rincipally aiming at, hirst after happiness satisfaction, which, natural, is common mankind. Men pain-h this thirst (or hun-re naturally running, reaching thereof, to mpty creation, and sulsome lusts; so ling money for that h is not bread, and labour for that which ieth not;' their hun-als find no food, but is meagre and lean, id unwholsome, and

case Adam left all mankind, and Christ finds them. Whereupon the gospel proclamation is issued forth, inviting them to come away from the broken cisterns, the filthy puddles to the waters of life, even to Jesus Christ, where they may have bread, fatness, what is good: and will satisfy that their painful thirst, John iv. 14. and vi. 35.

(*r*) *i. e.* In such a manner as it shall be true evangelical repentance, a gracious humiliation, sorrow and turning, acceptable in the sight of God. This question (grounded on Nomista's pretending, that Neophytus had no warrant to believe, unless he had truly repented) supposeth that there is a kind of repentance, humiliation, sorrow for sin, and turning from it, which goes before faith; but that they

have him to do that which is impossible

For, first of all, godly humiliation, in true tiaries, proceeds from the love of God their ther, and so from the hatred of that sin wh displeased him; and this cannot be witho (t).

† *Dyke of repentance, page* 38.

(s) I think it nothing strange to find the author so very peremptory in this point, which is of greater weight than many are aware of. True repentance is a turning unto God, a coming back to him again; a returning even unto the Lord, according to an usual Old Testament phrase, found Hos. xiv. 1. and rightly so translated, Isa. xix. 22. But no man can come unto God, but by Christ. Heb. vii. 25. 'He is able also to save 'them to the uttermost that 'come unto God BY HIM.' John xiv. 6. 'No man cometh 'unto the Father but BY

may, but ought him for true rep and not stand off f until they get it to long with them; ly, since repentanc as remission of sin, of that salvation, as a saviour is ex give, and, conse which we sinners a ceive and rest upon and likewise that i by which he, as doth lead back sinn unto God, from wh were led away in Adam, the head o postasy. And if quires anent the w

dly, Sorrow and grief for displeasing God by necessarily argue the love of God ‡; and it is possible we should ever love God, till by faith we know ourselves loved of God (u).

3dly,

‡ *Dyke of repentance, page* 8, 9.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat----stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet.' Ver. 44. 'And he turned to the woman, and said unto Simon' ----Ver. 44. 'Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.' "It is an argument gathered of the effect following, whereby any thing is proved by signs ensuing." *Calvin. Instit. lib.* 3. *cap.* 4. *sect.*

(u) There is a knowledge of faith, as our divines teach against the Papists, and the scripture maketh manifest, Isa. liii. 11. 'By his knowledge shall my righteous Servant justify many.' Heb. xi. 4. 'Through faith we understand that the worlds were framed by the word of God.' Now saving faith being a persuasion that we shall have life and salvation by Christ, or a receiving and resting on him for salvation, includes in it knowledge of our being beloved of God: and the former cannot be without the latter. In the mean time, such as the strength or weakness of that persuasion is, the steadiness or unsteadiness of that receiving and resting; just so is this knowledge, clear or unclear; free of, or accompanied with doubtings. They are still of the same measure and degree. So that this is no more in effect, but that faith in Christ is the spring of true love to God; the which, how it is attained by a guilty soul, men will the better know, if they consider well what it is. The true love of God is not a love to him only for his benefits, and for our own sake; but a love to him for himself, for his own sake; a liking of, and complacency in his glorious attributes and perfections, his infinite eternal, and unchangeable being, wisdom, power, holiness, justice goodness and truth. If a convinced sinner is void of any the least measure of persuasion of life and salvation by Christ, and of the love of this God to him; but apprehends, as he cannot miss to do in this case, that he hates him, is his enemy, and will prove so at last: this cannot fail of filling

3dly, No man can turn to God, except he b turned of God; and after he is turned, he rep so Ephraim saith, 'after I was converted I repe Jer. xxxi. 19. ‡ (*v*). The truth is, a repentant first believes that God will do that which he p seth, namely pardon his sin, and take away hi quity; then he resteth in the hope of it: and that, and from it, he leaves sin; and will forsa old course ‖ (*w*). because it is displeasing to and will do that which is pleasing and accepta him (*x*). So that first of all God's favour is he

‡ *Stock of repentance, page* 20. ‖ *Ibid. page*

ling his whole soul with slavish fear of God; and how then shall this love of God spring up in one's heart in such a case? For slavish fear and true love, are so opposite the one to the other, that, according to the measure in which one prevails, the other cannot have access, 2 Tim. i. 7. 'God 'hath not given us the spirit 'of fear, but of power, of 'love, and of a sound mind.' 'because he first love 1 John iv. 19. The l God to us is the indu of our love to him: b utterly unknown to th ty beloved can never inducement to him again.' Now, in confe hereof the sinner's ba loosed, and his heart before was still har stone, tho' broken in by legal terrors, is in another manner, so

l, and remission of sins believed (*y*); then u-
hat cometh alteration of life and conversa-
:).

Nom.

them both. Faith
the word; hope
after that which
fed by the word, and
doth good unto her
ur. Mr. Patrick
ns articles in Knox's
(*mihi*) 11.
lot as that they are
d already; but that
t so apprehend the
f God, as to believe
l will pardon---his
ne author speaks ex-
the premises from
this conclusion is
or that God doth
is sin in the present
ee on p. 177. note
w, remission of sin
t of that salvation
aith receives and
Christ for. See the
the definition of
r. 2. As for the
he author useth to
this, it is most a-
to the scripture
' Remission of sins
l, Luke xxiv. 47.
. 38.
mely, such an al-
as is pleasing and
le in the sight of
: which he has de-
n the preceding sen-
Otherwise, he has
taught us, that
e notable altera-
life and conversa-
:h do not proceed
th; and therefore
accepted of God.

And of these we shall hear more anon.

It will not be amiss here to observe how our author, in his account of the relation betwixt faith and repentanc treads in the ancient paths, according to his manner.

'It ought to be out of 'question,' saith Calvin, 'that repentance doth not 'only immediately' follow 'faith, but also spring out of it---'As for them that 'think that repentance doth 'rather go before faith, 'than flow or spring forth 'of it, as a fruit out of a 'tree, they never knew the 'force thereof, and are mo-'ved with too weak an ar-'gument to think so. Christ' (say they) 'and John, in 'their preachings, do first 'exhort the people to re-'pentance, &c.-----A man 'cannot earnestly apply him-'self to repentance, unless he 'know himself to be of God: 'but no man is truly persuad-'ed that he is of God, but he 'that hath first received his 'grace--No man shall reve-'rently fear God, but he 'that trusteth that God is 'merciful to him: no man 'will willingly prepare him-'self to the keeping of the 'law, but he that is persua-'ded that his services please 'him.' Instit. book 3. chap. 3. sect. 1, 2.

'How soon that ever the

Nom. But, Sir, as I conceive, the scripture forth, that the Lord hath appointed repentanc

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'Spirit of the Lord Jesus, 'quhilk God's elect children receive be true faith, 'takes possession in the 'heart of ony man, so soone 'dois he regenerate and re-'new the same man. So that 'he beginnis to haite that 'quhilk before he loved, and 'beginnis to love that quhilk 'before he hated; and fra 'thence commis that con-'tinual battel whilk is be-'twixt the flesh and the 'Spirit.' Old confess. art. 13.

'Being in Christ, we must 'be new creatures- so that 'we must hate and flee that 'whilk before we loved and 'embraced, and we must 'love and follow that whilk 'before we hated and ab-'hored.'---All whilk is impossible to them that have no faith, and have but a dead faith. Mr. John Davidson's

"purpose to amend "to come." Mr. Melvil's catech. in k pine, &c. p. 44.

"Repentance un "a saving grace, w "a sinner, out of t "sense of his sin, a "prehension of th "of God in Christ "with grief and "of his sin, turn "unto God." Short

"*M.* This is th "saying, That un "time that God h "ceived us to mer "regenerate us by "rit, we can do "but sin; even as "tree can bring f "fruit, but that "evil, Mat. vii. "Even so it is." catech. quest. 117. "doth receive us "favour, of his b

ore faith: for is it not said, Mark i. 15. 'Repent nd believe the gospel?'

Evan. To the intent that you may have a true and isfactory answer to this your objection, I would y you consider two things.

First, That the word repent in the original signifies change of our minds from false ways to the right, nd of our hearts from evil to good * (*a*); as that in the gospel said, He would not go work in his fa-'s vineyard; yet afterwards, saith the text, he, pented and went,' Matth. xxi. 29. that is, he nged his mind and went.

Secondly, That in those days, when John the Bap-t and our Saviour preached, their hearers were most them erroneous in their minds and judgments. For ey being leavened with the doctrine of the Phari-es and Sadducees, of which our Saviour bade his ciples to take heed and beware, Mat. xvi. 6, 12. e most of them were of opinion that the *Messiah* hom they looked for should be some great and migh-*monarch*, who should deliver them from their tem-al bondage, as I shewed before And many of them re of the opinion of the Pharisees, who held, that as

* *Last Annot. on Matthew.*

"FICATION and REGE-"NERATION to the i-"mage of God." Craig's catech. *q.* 24. 25. *Q.* "What is sanctification? "*A.* Sanctification is a "work of God's grace, "whereby they--are-- re-"newed in their whole "man, after the image of "God, having the seeds of "REPENTANCE unto "life, and of all other sa-"ving graces, put into "their heart." Larger cat. quest. 75.

"We would beware of "Mr. Baxter's order of set-"ting repentance and "works of new obedience "before justification, which "is indeed a new covenant "of works." Rutherford's influence of the life of grace, p. 346.

(*a*) This is taken word for word out of the English annotations on Matth. iii. 2. which are cited for it by our author under the name of the last annotations, because they were printed in the year 1645, about which time this book also was first published. How the author applies it will appear anon.

42. And lo, as our Saviour told them, l
25. ' They made clean the outside of th
' the platter, but within they were full
' and excess.

And divers of them were of the opinio
ducees, Acts xxiii. 8. ' who held that t
' resurrection, neither angel nor spirit
all their hopes and comfort in the thing
not believing any other.

Now our Saviour, preaching to t
said, ' The time is fulfilled, and the king
' is at hand: repent ye, and believe the
if he had said, The time set by the pro
manifestation of the Messiah is fully co
kingdom, which is a spiritual and heaven
is at hand: therefore change your mind
ways to right, and your hearts from evil
And do not any longer imagine, that t
you look for, shall be one that shall sav
you from your temporal enemies; but fr
ritual, that is, from your sins, and fro
of God, and from eternal damnation: a
put your confidence no longer in your
ousness, though you walk never so exact

(b) The word rendered righteousness o

the letter of the law; but believe the glad tidings is now brought unto you, to wit, that this Messiah shall save you from sin, wrath, death, the devil, hell, and bring you to eternal life and glory. Neither let any of you any longer imagine, that there be no resurrection of the dead, and so have your hope only in this life: but believe these glad tidings, are now brought unto you, concerning the Messiah and he shall raise you up at the last day, and give you an eternal life. Now, with submission to your judgments, I do conceive, that if there be, in the book of God, any repentance exhorted unto, before faith in Christ; or if any repentance go, either in order of nature or time, before faith in Christ; it only such like repentance as this (c).

Nom. But Sir, do you think that there is such a repentance, that goes before faith in Christ, in our now-a-days?

Evan. Yea indeed, I think there is. As for example, when a profane sensual man (who lives as though he the Sadducees, he did not believe any resurrection of the dead, neither hell nor heaven) is convinced his conscience, that if he go on in making a god of his belly, and in minding only earthly things, his end shall

(c) That the reader may rather see, how little ground there is in the objection raised from Mark i. 15. I subjoin the words of two learned commentators upon that text. "*Repent* ye, and turn from the wickedness of your way and believe ---There is a repentance that must go before faith, that is the applicative of the promise of pardoning mercy to the soul; tho' some evangelical repentance, which is a sorrow for sin, flowing from the sense of the love of God "in Christ, be the fruit and "effect of faith." Contin. of Pool's annot. on the place. "Faith or believing, in order, of the work "of grace, is before repentance, that being the first "and mother-grace of all "others; yet is it here, "and in other places, "named the latter: first, "because tho' faith be first "wrought, yet repentance "is first seen and evidenced, &c." Lightfoot's harm. 3d part, in 4to pag. 164.

'is through the faith
'ness which is of Go
Now I conceive, tha
changeth his mind fro
and his heart from evil
doth truly repent (*d*)

Nom. But, Sir, do
repentance, according t
fore faith in Christ, yet

Evan. Yea indeed, I
before, as an anteceden
consequent. For when
God to him in Christ, t
loved him first; and th
humble himself at the L
knowledge himself to be
mercies; yea, and then
'evil ways, and doings th
'lothe himself in his own
'for his abomination,' E
then will he also cleanse h
flesh and spirit, perfecting h

(*d*) *i. e.* His repentance is true in its kind, though not saving. There is a

respect unto all God's command ments, 2 Cor. Psal. cix 6. (*e*).

. Well, Sir, I am answered.

Neo. And truly, Sir, you have so declared and h Christ's disposition towards poor sinners, answered all my doubts and objections; that ow verily persuaded that Christ is willing to in me; and surely I am willing to come unto id receive him: but alas, I want power.

n. But tell me truly, are you resolved to put ll your power to believe, and so to take Christ

. Truly, Sir, methinks my resolution is much e resolution of the four lepers, which sat at the gate

---

ee the note(*u*), chap.

His conviction of his l undoneftate was be-presented in its pro-ice. After much dis- whether such a vile ful wretch as he had arrant to come to he appears, in nediately foregoing , to be so far inlight- the knowledge of that he is verily per- Christ is willing to in him; and to have rt and will so over- y divine grace, that illing to come unto ; yet after all, he, h weakness of judg- apprehends himself t power to believe; as it is by these very that a soul is persua- nd enabled too, to be- Jesus Christ. Here- he author, waving his believe, wisely asks him, If he was resolved to put forth the power he had? forasmuch as it was evident from the account given of the present condition of his soul, that it had felt 'a day 'of power,' Psal. cx. 3. and that he was drawn of the Father, and therefore could come to Christ, John vi. 44. For. "effec-"tual calling is the work "of God's Spirit, whereby "convincing us of our sin and "misery, inlightning our "minds in the knowledge "of Christ, and renewing "our wills, he doth per-"suade and enable us to "embrace Jesus Christ." *Short. catech.*---"Saving-"ly inlightened their minds "renewing and powerfully "determining their wills, "so as they----are HERE-"BY made willing and "able." *Larg. catech.* quest.

and you are his, Canticles ii. 16. So that the
union betwixt Christ and you, is more
notion or apprehension of your mind; for
cial, spiritual, and real union: it is an un
the nature of Christ, God, and man, and
it is a knitting and closing, not only for
hension with a Saviour, but also of your
Saviour. Whence it must needs follow,
cannot be condemned, except Christ be
with you; neither can Christ be saved exc
saved with him (*n*). And as by means

* *Hooker's poor doubting christian, p.* 51.
er's soul union, p. 6, 7, 9, 10. † *Tindal*
Mam. p. 75.

(*m*) *i. e.* An union with whole Christ, God-man; 1 Cor. vi. 17. 'He that is 'joined to the Lord, is one 'spirit.' Eph. v. 30. 'For 'we are members of his 'body, of his flesh and of 'his bones.'

(*n*) Jesus Christ and the believer, being one person in the eye of the law, there

I have adventure
to add one syll
text of the auth
to readcondemn
ed. The word
same significatio
latter hath an i
ror affixed to it
former has not;
perhaps it had
in the days of

riage, all things become common betwixt man wife; even so, by means of this spiritual marri- all things become common betwixt Christ and : for when Christ hath married his spouse unto self, he passeth over all his estate unto her: so whatsoever Christ is, or hath, you may boldly lenge as your own. 'He is made unto you, of d wisdom, righteousness, sanctification and re- mption,' 1 Cor. i. 30. And surely, by virtue of near union it is, that as Christ is called the Lord righteousness, Jer. xxxiii. 6. even so is the church d the Lord our righteousness, Jer. xxiii. 16. I you, man, you may by virtue of this union, bold- ke upon yourself as your own *, Christ's watch- abstinence, travels, prayers, persecutions, and lers; yea, his tears, his sweat, his blood, and all ever he did and suffered in the space of three and y years, with his passion, death, burial, resur- ion, and ascension: for they are all yours. And hrist passeth over all his estate unto his spouse, so he require that she should pass over all unto him, erefore, you being now married unto Christ, you give all that you have of your own unto him; truly you have nothing of your own but sin, and therefore

Bernard Ochinis serm.

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a like expression of Careless in a letter to iam Tyms, seems to run more smooth, by s of the same addition, gh I doubt if the word so in the original co- "Christ (saith he) is de unto us holiness, hteousness, and justi- ation; he hath clothed in all his merits---and en to himself all our ---So that, if any should now CONDEMNED ne, it must needs

"be Jesus Christ, who hath "taken them upon him." *The sufferer's mirrour*, p. 66. And in the *Old confession of faith*, art. 9. according to the ancient copies, it is said, "The clean innocent Lamb of God was "damned in the presence "of an earthly judge, that "we suld be absolved be- "fore the tribunal-seat of "our God," But in the copy standing in Knox's hist. reprinted at Edinburgh *anno* 1644. it is read condemned.

therefore you must give him that. I beseech you then ‡ say unto Christ with bold confidence, I give to thee, my dear husband, my unbelief, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousness, my evil thoughts, and affections and desires: I make up a bundle of those, and all my other offences, and give them unto thee (*o*). And thus was Christ made '

'

‡ *Bernardine in his sermon how a Christian must make his last will.*

(*o*) This gift would indeed be a very unsuitable return for all the benefits received from Christ by virtue of the spiritual marriage if he did not deal with us in the way of free grace: like unto a physician who desires nothing of a poor man full of sores, but that he will employ him in the cure of them. But this gift such as it is, as it is all we have of our own to give, so one needs make no question but it will be very acceptable. Psal. lv. 22. 'Cast

Holy Ghost, these things as black as they are, are gift, by divine appointment to be given. Lev. xvi 21 speaking of the scape-goat an eminent type of Christ he saith, 'And Aaron shall ----confess over him all the iniquities of the children of Israel; and all their transgressions, in all their sins: and he shall GIVE them upon the head of the goat.' Thus the original expresseth what we read putting them, &c. See again p. 92. and note (*b*)

us, that knew no sin, that we might be made the righteousness of God in him,' 1 Cor. v. 21. (*p*) 'Saith Luther *, let us compare these things together, and we shall find inestimable treasure. Christ full of grace, life, and saving health; and the soul right-full of all sin, death and damnation: but faith come betwixt these two, and it shall come to pass that Christ shall be laden with sin, death and hell; and unto the soul shall be imputed grace, life, and salvation. Who then (saith he) is able to value the royalty of this marriage accordingly? who is able to comprehend the glorious riches of his grace, where the rich and righteous husband, Christ, doth take to wife this poor and wicked, harlot, redeeming her from all devils, and garnishing her from all his own goods ‖. So that you, (as the same Luther saith) through the assuredness of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with the everlasting righteousness, life and saving health of your husband Christ. And therefore you are now under the covenant of grace, and freed from the law, which is the covenant of works; for (as Mr. Ball truly saith) at one and the same time, a man cannot be under

* *Christ. lib.* 21, 22. ‖ *Ibid. page* 24.

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phers, without a figure standing on their head, signifying nothing, for 'true Christian mortification,' Acts xv. 9. 'purifying their hearts by faith,' Rom. vi. 6. 'Knowing this, that our old man is crucified with him.' And viii. 13. 'If ye through the Spirit do mortify the deeds of the body, ye shall live,' Gal. v. 24. 'And they that are Christ's have crucified the flesh, with the affections and lusts;' namely, nailing them to the cross of Christ by faith.

(*p*) THUS, namely, by the giving of our sins to him; not by believers, but by his Father, as saith the text. He (not we) made him to be sin for us. Nevertheless, the Lord's laying our iniquities upon Christ is good warrant for every believer to give his sins in particular upon him; the latter being a cordial falling in with a practical approbation, and taking the benefit of the former.

under the covenant of works, and the coven
grace ‡.

Neo. Sir, I do not yet well know how to conc
this freedom from the law, as it is the coven
works; and therefore I pray you make it as p
me as you can.

Evan. For the true and clear understanding
point, you are to consider, that when Jesus Chri
second Adam, had, in the behalf of his chosen
fectly fulfilled the law, as it is the covenant of
(*q*); divine justice delivered that bond in to
who utterly cancelled that handwriting, Col.
So that none of his chosen were to have any n
do with it, nor it with them. And now, you, b
believing in Christ, having manifested, that y
one who was chosen in him before the founda
the world, Eph. i. 4. his fulfilling of that co
and cancelling that hand writing, is imputed
you: and so you are acquitted and absolved fi
your transgressions against that covenant, eith
present, or to come (*r*); and so you are justifi

‡ *On the covenant, p.* 15.

(*q*) Namely, by doing gainst that covena
perfectly what it demanded they been under it fi

e apoſtle ſaith, 'freely by his grace, through the edemption that is in Jeſus Chriſt,' Rom. iii. 24.

§ 6. *Ant.* I pray you, Sir, give me leave to ſpeak a ord by the way: was not he juſtified before this me?

Evan. If he did not believe in Chriſt before this me, as I conceive he did not; then certainly he was t juſtified before this time.

Ant. But, Sir, you know, as the apoſtle ſaith, it God that juſtifieth; and God is eternal: and as you ve ſhewed, Chriſt may be ſaid to have fulfilled the venant of works from all eternity: and if he be riſt's now, then was he Chriſt's from all eternity: d therefore, as I conceive, he was juſtified from all ernity.

ve done his maſter during e: and the ſlave is looſed m all obligation to theſe eral pieces of ſervice o that maſter, upon the ſom paid, in compenſa- n of all and every one of m. And thus our au- r ſaith, that a believer, his juſtification, is ac- itted from all his tranſ- ſions againſt the cove- t of works, not only paſt d preſent, but to come. that he leaves no ground queſtion, but Chriſt ſa- fied for all the ſins of be- vers whatſoever, whether their ſtate of regeneracy irregeneracy. Nor does make the leaſt inſinua- n, that the ſins of belie- s, after their union with riſt, are not properly nſgreſſions of that law ich was (yea, and to un- ievers ſtill is) in the co- : but on the reſly teach- es, that it is the very ſame law of the ten commandswhich is law ofChriſt, and which the believer tranſgreſſeth, that was, and is in the covenant of works. And although the revenging wrath of God, and eternal death, are not threatned againſt the ſins of believers, after their union with Chriſt; and that for this one reaſon, That thatwrath, and that death (the eternity whereof roſe not from the nature of the thing, but the infirmity of the ſufferer, and therefore could have no place in the Son of God) were not only threatned before, but executed too upon their ſurety JeſusChriſt, to whom they are united: it is manifeſt, that there was great need of Chriſt's being made a curſe for thoſe ſins of believers, as well as for theſe preceding their union with him.

(y) "The sentence of "justification was, as it "were, conceived in the "mind of God by the de- "cree of justifying. Gal. "iii. 8. The scripture fore- "seeing that God would "justify the heathen thro' "faith." Amesii med. cap. xxxvii. § 9. In which sense grace is said to be given us in Christ before the world began, 2 Tim. i. 9. *Tarr. loc.* 16. q. 9. th. II. "Sins were "pardoned from eternity "in the mind of God." Rutherford's *exerc. apolog.* ex. 1. cap. 2. sect. 21. p. 53. The famous Rutherford adds, "It is one thing for a man to be justified in Christ, and that from eternity; and another for a man to be justified in Christ, in time, according to the gospel-covenant. Faith is not so much as the instrument of the eternal and immanent justification and remission of sins. *Ibid.* p. 55.

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hat believe are justified (*u*). So that in the
ifying, faith and Christ must have a mutual
and must always concur and meet together;
he action which apprehendeth, and Christ
t which is apprehended: for neither doth
lify without faith, neither doth faith, except
hrist †.

Truly, Sir, you have indifferently well satis-
this point: and surely I like it marvellous
you conclude no faith justifieth but that
ject is Christ.

The very truth is, though a man believe that
erciful and true of his promise, and that he
elect number from the beginning; and that
f is one of that number: yet if this faith do
hrist, if it be not in God as he is in Christ, it
erve the turn; for God cannot be comforta-
ght upon out of Christ our mediator *: for if
ot God in Christ saith Calvin, Inst. p. 155.

John Fox on election. * *Dr. Sibb's soul's age 55.*

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ctual justification
time, and follows
urret loc. 16. *q.*
" Justification is
ally; when an e-
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he whole, it is evi-
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n order to answer
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being justified in
d's decree, meritoriously, and actually, agreeable to the practice of other sound divines; yet otherwise he begins and ends the decision of this controversy, by asserting in plain and simple terms, without any distinction atall," That a man is not justified before he believe, or without faith." So his answer amounts just to this, " That God did from all eternity, decree to justify all the elect; and Christ did in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them." *Westm. confess. cap.* 11. *art.* 4.

the point you touched before: and the
you, proceed to ſhew me how far forth
from the law, as it is the covenant of w

Evan. Truly, as it is the covenant
are wholly and altogether delivered and
it; you are dead to it, and it is dead t
it be dead to you, then it can do you
nor hurt; and if you be dead to it, y
neither good nor hurt from it (*v*). C

(*v*) Concerning the deliverance from the law, which according to the ſcripture, it is the privilege of believers, purchaſed unto them by Jeſus Chriſt, there are two opinions equally contrary to the word of God, and to one another. The one of the Legaliſt, 'That be-'lievers are under the law, 'even as it is the covenant of 'works:' the other of the Antinomian, 'That believ-'ers are not at all under the 'law, no, not as it is a rule 'of life.' Betwixt theſe extremes, both of them deſtructive of true holineſs and

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of life to the
so conclude

; that, as I said before, you are now under covenant, to wit, the covenant of grace; and you

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o man, understand- t the covenant of can speak of it, but , under that term, nd and comprehend ommands; even as a speak of a man, knowledge of a sense word, but under that ust understand and end an organic bo- well as a soul. But ifest, that the law en commands, with- form of the covenant s upon it, is not the he understands by rm, the covenant of

Neither is the form covenant of works, is no more the cove- self, than the soul t the body is the man) lto the ten commands they cannot be with-

See p. 34. note (*c*).

: said that the author covenant of works, tands the moral law, defined *larg. catech.*

it is granted: but t amounts to no more at by the covenant of , he understands the nt of works; for by oral law there, is un- od the covenant of , as has been already d, p. 38. note (*a*).

e doctrines of belie- reedom from the cove- of works, or from the s that covenant, is of eft importance, and is ly taught, larg. cat. q. 97. "They that are regenerate, and believe in Christ, be delivered from the moral law, as a covenant of works, Rom. vi. 14. Rom. vii. 3, 6. Gal. iv. 4, 5." Westm. confess. chap. 19. art. 6. "True believers be not under the law, as a covenant of works." To these I subjoin one testimony, from the *Pract. use of sav. knowledge. tit. For strengthning the man's faith*, &c. Rom. vii. fig. 3. "Albeit the apostle himself (brought in here for example's cause) and all other true believers in Christ, be, by nature, under the law of sin and death, or under the covenant of works. Neither is the form of the covenant of works. (called the law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the law of the Spirit of life in Christ Jesus, or the covenant of grace, (so called because it doth enable and quicken a man to a spiritual life through Christ) doth set the apostle, and all true believers free from the covenant of works, or the law of sin and death." See more ib. fig. 4. As also, Tit. For convincing a man of judgment by the law. Par. 2 and last. And Tit. Evidences of true faith. And Tit. for the first, *&c.* Fig. 4.

Now,

you cannot be under two covenants at [illegible] wholly, nor partly: and therefore, as before [illegible] lieved, you were wholly under the covenant of [illegible] as Adam left both you and all his posterity [illegible] fall; so now, since you have believed, you are under the covenant of grace. Assure yourself

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Now, delivering from a covenant being the dissolution of a relation which admits not of degrees, believers being delivered from the covenant of works, must be wholly and altogether set free from it.

This appears also from the believer's being dead to it, and it dead to him, of which before at large

There is a twofold death competent to a believer, with respect to the law, as it is the co nant of works; and so to the law as such, with respect to the believer, (1.) The believer is dead to it really, and in point of duty, while he carries himself as one who is dead to it. And this I take to be com-

suffers the ghost of t[illegible] husband, the law, as [illegible] nant of works, to co[illegible] pon their souls and [illegible] demands on them, [illegible] mand, threaten, a[illegible] fright them, as if the[illegible] alive to it, and it to[illegible] And it is one of the [illegible] pieces of practical r[illegible] to be dead to the [illegible] such cases. This de[illegible] it admits of degrees, [illegible] alike in all believer[illegible] is perfect in none t[illegible] death of the body. [illegible] this kind of death [illegible] law, the question pr[illegible] not here. (2.) The b[illegible] is dead to it relativel[illegible] in point of privileg[illegible] relation betwixt him [illegible] is dissolved, even as [illegible]

minister, or preacher of God's word, hath rrant to say unto you hereafter, Either do this, is duty contained in the law, and avoid this s sin forbidden in the law, and God will juste and save thy soul; or do it not, and he will n thee and damn thee (*w*): no, no, you are t free both from the commanding and cong power of the covenant of works (*x*). So that I will

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See page 152 and). 'Believers be not r the law, as a covef works, to be thereified or condemned.' . confes. chap. 19.

rom the general con- already laid down oven, namely, that rs are wholly and her set free from the nt of works, or from as it is that cove- is necessarily follows. consider particulars, ther clearing of this y point, (1.) That enant of works hath er to justify a sinner, rd of his utter ina- to pay the penalty, fulfil the condition s clear from the a- s testimony, Rom. . 'What the law l not do, in that it weak through the God sending his own &c. (2.) That the er is not under the nning power of it, ap- from Gal. iii. 13. st hath redeemed us the curse of the law, g made a curse for us,' viii. 1. 'There is 'therefore now no condem- 'nation to them which are 'in Christ Jesus, v. 33, 34. 'It is God that justifieth; 'who is he that condemn- 'eth?' (3.) As to its commanding power, believers are not under it neither. For, 1. Its commanding, and condemning power, in case of transgression, are inseparable. For, by the sentence of that covenant, every breaker of its commands, is bound over to death, Gal. iii. 10. "Cursed is every "one that continueth not "in all things which are "written in the book of "the law to do them." And "whatsoever it saith, it "saith to them who are un- "der it.' Rom. iii. 19. Therefore, if believers be under its commanding power, they must needs be under its condemning power, yea, and actually bound over to death; for as much as they are, without question, breakers of its commands if they be indeed under its commanding power.

2. If as to any set of men, the justifying and condemning power be removed from that

I will say unto you, as the apostle saith unto
lieving Hebrews, Heb. xii. 18, 22, 24. 'You

that law which God gave to Adam as a covenant of works, and to all mankind in him, then the covenant-form of that law is done away as to them: so that there is not a covenant of works in being unto them, to have a commanding power over them: but such is the case of believers, that law can neither justify them nor condemn them: therefore there is no covenant of works in being betwixt God and them to have a commanding power over them; our Lord Jesus blotted out the handwriting, took it out of the way, nailing it to his cross, Col. ii. 14.

3. Believers are dead to the law, as it is the covenant of works, and 'married to 'another,' Rom. vii. 4. Therefore they are set free from the commanding

things, &c. But 'hath redeemed 'from the curse,' and the law they a speaks in softer ter lxxxix. 31, 32. 'break my statut 'will I visit their tr 'sion with the r Moreover, it comm bedience upon the of the strength to given to mankind i which is now gone; fords no new streng there's no prom strength for duty b to the covenant of and to state believe the covenant of w receive commands duty, and under the c of grace, for the pr strength to perform very unlike to the b order and dispens grace, held forth to

t come to mount Sinai, that might be touched, d that burned with fire, nor unto blackness and rkness, and tempests; but you are come unto ount Zion, the city of the living God: and to Je- s the mediator of the new covenant.' So that (to k with holy reverence) God cannot, by virtue of covenant of works, either require of you any o- ience, or punish you for any disobedience: no, he not, by virtue of that covenant, so much as threat- you, or give you an angry word, or shew you an ry look: for indeed he can see no sin in you, as a nsgression of that covenant; for, saith the apostle, 'here there is no law, there is no transgression,' m. iv. 15 (*y*). And therefore, tho' hereafter you through frailty transgress any of all the ten com- ndments (*z*); yet do you not thereby transgress the venant of works: there is no such covenant now twixt God and you (*a*).

And

arm'd the law of its thun- ders, defaced the obliga- tion of it as a covenant, and, as it were, ground the stones upon which it was wrote." Charnock, l. 2. pag. 531.

(*y*) And therefore, since ere is no covenant of orks (or law of works, as s called, Rom. iii. 27.) twixt God and the be- ver; it is manifest there n be no transgressing of in their case. God re- ires obedience of believ- s, and not only threatens em, gives them angry ords and looks, but brings avy judgments on them, r their disobedience: but e promise of strength, and nalty of fatherly wrath nly, annexed to the com- ng obedience

God against them, purged of the curse, do evidently discover, that none of these come to them, in the chan- nel of the covenant of works.

(*z*) And though all the sins of believers are not sins of daily infirmity; yet they are all sins of frailty, Gal. v. 17. 'For the flesh lusteth 'against the spirit, and the 'spirit against the flesh-- 'so that ye cannot do the 'things that ye would. Rom. vii. 19. 'The evil which I 'would not, that I do,' See v. 15, 17. and vi. 12.

(*a*) This far of the be- liever's complete deliverance from the covenant of works, or from the law, namely, as it is the covenant of works. Follows the practical use to be made of it, by the believ- er. And, 1. In hearing of

voice like a trumpet, in threatning
nation to ſinners and tranſgreſſors of th
theſe be the words of God, yet are yo
that they are ſpoken to you (*b*). No, i
aſſures you that there is no condemn
that are in Chriſt Jeſus, Rom. viii.
man, God never threatens eternal deat
given to a man eternal life (*c*). Nay
God never ſpeaks to a believer out of
Chriſt he ſpeaks not a word in the ter
nant of works (*d*). And if the law
preſume to come unto your conſcience,
in, and herein, thou haſt tranſgreſſed
me; and therefore thou oweſt ſo muc
to divine juſtice, which muſt be ſatisfied
take hold on thee: then anſwer you an
be it known unto thee that I am now
Chriſt, and ſo I am under covert ‡; a
thou charge me with any debt thou m

‡ *Greenham's afflicted conſcience, page*

(*b*) Tho' they are God's own ſayings, found in his written word, and ſpoken by his ſervants, as having commiſſion from him for that effect, yet, forasmuch as they

not under it

(*c*) And hath given ready, acc ſcripture.

note (*q*).

against my husband Christ, for the wife is not at the law, but the husband; but the truth through him am dead to thee, O law, and thou d to me; and therefore justice hath nothing to h me, for it judgeth according to the law * (*e*). And

rnardine Ochin, in his sermon how to answer be-e judgment seat.

He begins with the with the law; for, apostle teacheth, 'the of death is sin, and trength of sin is the 1Cor. xv. 56. While retains its power o-man, death hath its nd sin its strength, a-him: but if once he to the law, wholly together set free from it is the covenant of then sin hath lost its th to death its sting, atan his plea against That the author still of the law as it is the nt of works, from the anding and condemn-ower of which believe delivered, and no ways; cannot reason-e questioned; since he pursuing the practical the doctrine anent it h: and having before n of it as acting by ission from God, he of it here, as acting were) of its own pro-otion, and not by any commission. To these are under the law, aw speaks its demands errors, as sent from but to believers, who not under it, it cannot so speak, but of itself. Rom. viii. 15. 'For ye have not 'received the spirit of bon-'dage again to fear.' See *page* 222. note (*v*) fig. (1).

Now, in the conflict, the believer hath with the law or covenant of works, the author put two cases; in the which the conscience needs to be soundly directed, as in cases of the utmost weight.

The first case is this, the law attempting to exercise its condemning power over him, accuseth him of transgression, demands of him satisfaction to the justice of God for his sin, and threatens to hale him to execution. In this case, the author dare not advise the afflicted to say with the servant in the parable, Matth. xviii. 26. 'Have patience 'with me, and I will pay 'thee all;' but he teacheth him to devolve his burden wholly upon his Surety; he bids him plead, that since he is married to Christ, whatever action the law may pretend to be competent to it, for the satisfaction of justice, upon the account of his sin, it must lye betwixt the law and Christ, the husband: but that in very

that score. If any man will adventure to deal in other terms with the law in this case, his experience will at length sufficiently discover his mistake. Now, 'tis manifest, that this relates to the case of justification.

(f) Here is the second, namely, The law attempting to exercise its commanding power over the believer, requires him to do good works, and to keep the commandments, if he will obtain salvation. This comes in natively in the second place. The author could not, reasonably, rest satisfied with the believer's being delivered from the curse of the covenant of works, from the debt owing to divine justice, according to its penal sanction: if he had, he would have left the afflicted still in the lurch, in the point of justification, and of inheriting eternal life; he would have proposed Christ to him, only as a half-saviour, and left as much of the law's plea behind, without an answer, as

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all our sins, but
us as righteous
." Short. catech.
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the command-
n both which pas-
Lord proposeth
d of the covenant
for the convic-
proud Legalists
n he there had to
he truth is, that
, in which this
tands here con-
so very agreeable
le and language
renant of works,
in these texts and
that the law,
receding in the
the propriety of
, might have ad-
nocent Adam, in
ime terms; chan-
the word salva-
life, because he
ot yet miserable:
ng to him, 'good
must be done, and
mandments must

'be kept, if thou wilt ob-
'tain life.' What impro-
priety there could have been
in this saying, while as yet
there was no covenant
known in the world, but
the covenant of works, I
see not. Even innocent A-
dam was not, by his works,
to obtain life, in the way of
proper merit; but in virtue
of compact only.

Now, this being the case,
one may plainly perceive,
that in the true answer to
it, there can be no place for
bringing in any holiness,
righteousness, good works,
and keeping of the com-
mandments, but Christ's
only; for nothing else can
satisfy this demand of the
law. And if a believer should
acknowledge the necessity
of his own holiness and
good works, in this point;
and so set about them, in
order to answer to this de-
mand; then he should
grosly and abominable per-
vert the end for which the
Lord requires them of him;
putting his own holiness and
obedience in the room of
Christ's imputed obedience
And so should he fix him-
self in the mire, out of which
he could never escape, until
he gave over that way, and
betook himself again to
what Christ alone has done,
for satisfying this demand
of the law. But that the
excluding of our holiness,
good-works, and keeping of
the commandments, from
any part in this matter, mi-
litates nothing against the
absolute necessity of holiness
in its proper place, (without

which

you, and ſay, I am already ſaved (*g*) befo

which, in mens own perſons, no man ſhall ſee the Lord) is a point too clear among ſound Proteſtant divines, to be here inſiſted upon.

And hence our author could not inſtruct Neophytus, to ſay, in this conflict with the law or covenant of works, 'It is my ſincere 'reſolution, in the ſtrength 'of grace, to follow peace 'with all men, and holineſs. Neither would any ſound proteſtant divine have put ſuch an anſwer into the mouth of the afflicted in this caſe: knowing that our evangelical holineſs and good works, (ſuppoſe we could attain unto them before juſtification) would be rejected by the law, as filthy rags: foraſmuch as the law acknowledgeth no holineſs, no good works, no keeping of the com-

true Chriſtians
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at long run, in
flict.

The difficulty
this head is owing
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'mon of the loſ
pag. (*mihi*) 77,
'Sermon upon the
'Zacharias,' pag.(

(*g*) Saved, to wi
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h done. (3.) He argues
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lvation beſtowed on be-
evers comprehends both
lineſs and happineſs. Thus
e apoſtle Peter diſproves
at principle, (Acts xv. 1.
Except ye be circumciſed
ie manner of Moſes,

'ye cannot be SAVED)' from his own obſervation of the contrary, namely, that God purified the hearts of the Gentiles by faith, verſe 9. adding for the part of the Jews, who were circumciſed, verſe 11. 'We believe, 'that through the grace of 'the Lord Jeſus Chriſt, we 'ſhall be ſaved, even as 'they,' *i.e.* even as they were ſaved, to wit, by faith without the works of the law. And the apoſtle Paul, encountering the ſame error, carries on the diſpute in theſe terms, that a man is not juſtified by works, Gal. chap. ii. and iii. From whence one may conclude, that juſtification doth no further differ from ſalvation, in the ſcripture ſenſe, than an eſſential part from the whole.

This is the doctrine of holy Luther, and of our author after him, upon this head, here and elſewhere. And the diſuſe of this manner of ſpeaking, and the ſetting of ſalvation ſo far from juſtification, as heaven is from earth, are not without danger, as leaving room for works to obtain ſalvation by.

"They that believe, have "already everlaſting life, "and therefore undoubtedly "juſtified and holy, with-"out all their own labour." *Luther chaſ. ſerm.* 10. *pag.* (*mihi*) 113. "How has God "then remeided thy mi-"ſerie? he hes forgiven "all my ſinnes, and freed "me fra the reward there-"of, and made me righte-

camest; therefore I have no need of thy prefer
for in Christ I have all things at once; neither

"ous halie, and happy
"to live for ever, and that
"of his free grace allanerly
"be the merites of Jesus
"Christ, and working of
"the haly Ghaist." Mr.
James Melvil's *catech. propine of a pastor* pag. 44.
"Now, being made truly
"and really partakers of
"Christ, and his righte-
"ousnes, by faith only
"and so justified, saved,
"and counted truly righte-
"ous---we are to see, what
"God craveth of us in our
"awin part, to witnes our
"thankfulnes." Mr John
Davidson's *catech.* pag. 27.
See *Palat catech.* q. 86.
"God delivereth his elect
"out of it (*viz.* the estate
"of sin and misery) and
"bringeth them into an e-
"state of salvation by the
"second covenant." *Larger catech.* q. 30. And

"to Jesus Christ,"
Confess. chap. 10.
Whence one may eas
ceive, That a sinner
to Jesus Christ, is save
not yet carried to h

(*b*) A good reason
soul united to Jesus
and already saved b
really, tho' not, pe
hath no need of the p
of her first husband
or covenant of
namely, because she
in Christ her head a
sent husband, all thi
cessary to save her p
that is, to make he
pleatly holy and
If it were not so, be
might yet despair of
ing to it: since Chri
eth his office of Savio
none; neither is the
vation in any other
ther in whole or i
Acts iv. 12. But sur

any thing more that is necessary (*i*) to salvation* He is

* *Choice serm. page* 99, 100, 101.

rious and happy constitution; to wit, that 'he that 'glorieth, may glory in the 'Lord,' 1 Cor. i. 31. 'Tis true, that fulness is so far from being actually conveyed in the measure of every part, into the persons of believers, at once; that the stream of conveyance will run through all the ages of eternity in heaven, as well as on earth. Nevertheless, whole Christ, with all his fulness, is given to them at once: and therefore they have all necessary for them, at once, in him as their head, 1 Cor. iii. 21. 'All things are yours.' Philip. iv. 18. 'I have all 'and abound.' 2 Cor. vi. 10. 'As having nothing, yet 'possessing all things.' Col. ii. 10. 'And ye are com'plete IN HIM, which is 'the Head.'

(*i*) But are not personal holiness, and godliness, good works, and perseverance in holy obedience, justled out at this rate, as unnecessary? No by no means. For Christ is the only fountain of holiness, and the cause of good works, in these who are united to him: so that, where union with Christ is, there is personal holiness infallibly; there they do good works, (if capable of them) and persevere therein: and where it is not, all pretences to these things are utterly vain. Therefore are ministers directed, to prosecute such doctrines and make choice of such uses, especially, "as may most draw "souls to Christ, the fountain of light, holiness and "comfort." *Directory* Tit. *Of the preaching the word.* "As we willingly spoyle "ourselves of all honour "andgloir of our awincreation and redemption so "do we also of our regeneration and sanctification; "for of ourselves we are "not sufficient to think "one guide thocht; bot he "quha hes begun the wark "in us, is only he that continews us in the same, to "the praise and glory of "his undeserved grace. Sa "that the cause of guide "workis, we confess to be "not our free will, bot the "Spirit of the Lord Jesus, "who dwelling in our "hearts in trewe faith, "bringis furth sik warkis, "as God hes prepared for "us to walke in. For "this we maiste boldelie affirme, that blasphemy it "is to say, that Christ abides in theheartes of sik, "as in whome there is no "spirite of sanctification." *Old Confess. art.* 12, 13. "*M.* What is the effect of "thy faith? *C.*-----That "Jesus Christ his Son came "down into this world, and "accomplished ALL things "which

godlineſs, and perſe
are parts of the f
already beſtowed
believer; and goo
begun, the neceſſa
thereof. *See the*
ing note, and pa
note (*q*). And h
in Chriſt his head
infallibly ſecures the
vation of his perſon
neſs and godlineſs
bringing forth of
works ſtill, and pe
ance in holy obed
and the bringing
whole to perfection i
ther life, and ſo comp
the begun ſalvation.
will, without warran
the word, reſtrain th
ſalvation to happin
heaven; then all the
cording to the doctrin
taught, are neceſſary
vation, as what of ne
muſt go before it, in
jects capable: ſince,
ſalvation carried on b
grees, what is, by the
terable order of the
nant, firſt conferred
man, muſt neceſſaril

[illegible], my treasure and my work (*k*): [illegible] law that I am neither godly nor righteous [illegible] yet this I am sure of, that he is godly and [illegible] for me (*m*). And to tell the truth, 'O law 'I am

[illegible]ing delivered out [illegible] hand of our ene- [illegible] might serve him [illegible] fear, in holiness [illegible]ghteousness before [illegible] the days of our [illegible] or it is an everlas- [illegible]tion. Isa. xlv. 17. [illegible] a perseverance in [illegible]dience to the end. [illegible]y righteousness, [illegible]ich I am justified; [illegible]ne, out of which [illegible] to the law, or [illegible] works, is paid; [illegible]rks, whence my [illegible]ess ariseth, and [illegible], with safety and [illegible]pose to the law [illegible] work. "The [illegible] we confesse and [illegible]ge maist just, [illegible], maist halie, and [illegible]te, commanding [illegible]gis, quhilk being [illegible] perfectioun, were [illegible]ve life, and abill to [illegible]n to eternal felici- [illegible] our nature is sa [illegible] sa weake, and sa [illegible], that we are ne- [illegible]to fulfill the [illegible]rkis [illegible] in perfection.--- [illegible]fore it behovis us [illegible]end Christ Jesus, [illegible]ffice (*i. e.* righ- [illegible]) and satisfaction, [illegible]e end and accom- [illegible] of the law." Old [illegible]rt. 15.

[illegible]ely, in the eye of the law, which acknowledgeth no godliness nor righteousness, but what is every way perfect, Rom. iv. 5.--'believeth on him that justifieth the UNGODLY.' And to plead any other sort of godliness or righteousness, in the conflict of conscience with the law, is vain, Gal. iii. 10.

(*m*) *i. e.* Christ hath perfect purity of nature and life, which is all that the law can demand in point of conformity and obedience to its commandments: he was born holy, and he lived holy in perfection. Now, both these are imputed to believers, not in point of sanctification, but of justification: for without the imputation of them both, no flesh could be justified before God; because the law demands of every man purity of nature, as well as purity of life, and both of them in perfection: and since we have neither the one nor the other in ourselves, we must have both by imputation, else we must remain under the condemnation of the law. So the Palatine catechism "*Q.* "How art thou righteous "before God? *A.*--The "perfect satisfaction, righ- "teousness, and holiness of "Christ

'I am now with him in the bride-chamber, wh
'maketh' no matter (*n*) what I am, or what I
doue; but what Christ my sweet husband is, hath
and doth for me (*o*): and therefore 'leave off
'to dispute with me, for by faith I apprehend
'who hath apprehended me, and put me into h
'som.' Wherefore 'I will be hold to bid
'with his tables, and all lawyers with their
'and all men with their works, hold their pea
'give place (*p*):' so that I say unto thee, O la

"Christ, is imputed and
"given unto me, as if I
"had neither committed
"any sin, neither were
"there any blot or corrup-
"tion cleaving unto me.
"Q. 60. The use---If Sa-
"tan yet lay to my charge,
"Altho' in Christ Jesus
"thou hast satisfied the
"punishment which thy
"sins deserved, and hast
"put on his righteousness
"by faith; yet thou canst
"not deny, but that thy
"nature is corrupt, so that

covenant of works,
hath no power ove
who am now married
nother.

(*o*) Luther expres
thus, "What I
"what I ought to d
"what not to do
"what Christ hims
"ought to do, and

(*p*) Moses with his
Here is no more, in th
of Luther and our a
but the law, as it is t
venant of works: the
whoso in the conflict

d if it will not be gone, thrust it out by force, ther † (q),

f sin offer to take hold of you, as David said on him, Psal. xl. 12. then say you unto it, ength, O sin, is the law,' 1 Cor. xv. 56. and is dead to me. So that, O sin, thy strength ; and therefore, be sure, thou shalt never be prevail against me, nor do me any hurt at all

And

ice serm. page 42, 99.

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ovenant of works. is in our author's e, the law was gi- mount Sinai as the of works, page d he shews, That Luther and Cal-) do thus exempt a from the law, in of justification; and the covenant of yet do they not so e case of sanctifica- ' as it is the law of And so, at once, em and himself from ous charge which ight find in their fix upon them from pressions.

uther's words are, it is time to send it w) away, and if it ot give place, &c.' preceding note.

ere is the use to be f the same former , in the conflict of ce with sin. Guilt, guilt of revenging is the handle by in this conflict, sin o take hold of the , as it did of David, Psal. xl. 12. who, in that psalm, speaks as a type of Christ, on whom the guilt of the elect's sin was laid. Now, in respect of that guilt, the strength of sin is the law, or covenant of works, with its cursing and condemning power: from which, since believers are delivered, that strength of sin is gone as to them; they are free from the GUILT OF SIN, the condemning wrath of God, Westm. conf. ch. 20. art. 1. the revenging wrath of God, and that perfectly in this life. Larg. catech. q. 77. Whence it necessarily follows, that sin, in this attack, can never prevail, nor really hurt them, in this point; since there neither is, nor can be, any such guilt remaining upon them. How sin may otherwise prevail against a believer, and what hurt it may do him in other respects, the author expressly teaches, elsewhere. In the manner of expression, he follows famous divines, whose names are in honour in the church of Christ.

" God

And if Satan take you by the throat, and
lence draw you before God's judgment-seat
call to your husband Christ, and say, Lord,
violence, make answer for me, and help me.
his help you shall be enabled to plead for you
ter this manner: O God the Father, I am d
Christ's: thou gavest me unto him, and hast
unto him all power both in heaven and in eart
hast committed all judgment to him: and the
will stand to his judgment, who saith, 'he ca
'to judge the world, but to save it;' and there
will save me, according to his office. And if th
(s) should (t) bring in their verdict that the
found you guilty; then speak to the judge, an
In case any must be condemned for my transgr
it must needs be Christ, and not I (u): for a
have committed them, yet he hath undertake
bound himself to answer for them, and that
consent and goodwill of God his Father: and
he hath fully satisfied for them. And if all th

* *Ber. Ochin. serm. of Predest.*

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[s] God saith unto me, I will forgive thee thy sin, neither

though it be in u
though it hang upon

ve the turn to aquit you, then add moreover, y, As a woman, that is conceived with child, must ffer death because of the child that is within no more must I, because I have conceived Christ heart, though I have committed all the sins in orld (x).

d if death creep upon you, and attempt to de- ou; then say, Thy sting, O death, is sin: and my husband hath fully vanquished sin, and so ed thee of the sting: and therefore do I not fear urt that thou, O death, canst do unto me. And you triumph with the apostle, saying, 'Thanks nto God, who hath given me the victory, thro' Lord Jesus Christ,' 1 Cor. xv. 56, 57.

d thus have I also declared unto you how t, in the fulness of time, performed that which before all time purposed, and in time promised, ing the helping and delivering of fallen man-

d so have I also done with the law of faith.

CHAP.

Gal. iv. 19. 'My lit- children, of whom I el in birth again, un- 'til Christ be formed in you,' Col. i. 17. 'Christ, in you, 'the hope of glory.'

ers. § 3. *Antinomi*
The Necessity of Ma
Antinomian Objectio
and good Works atta
Slavish Fear and fe
true Obedience. § 8.
lines of Heart and
strengthening of Faith.
Law of Works and La
radoxes. § 11. *Th*
Practice. § 12. *Tha*
Legalism and Antinomi
to Assurance. § 14.
Faith. § 15. *How*
§ 16. *Marks and Sig*

§ 1. *Nom.* THEN, Si
of the
us hear, what the law of C

Evan. The law of Chr
and matter, is all one wit
venant of works. Which
bible, and summed up in
mandment, commonly call
taining such things as are
will of God, to wit, piety
wards our neighbour, and

rnal rule of righteousness for all men of all nations, d at all times ‡. So that evangelical grace directs a an to no other obedience than that whereof the law the ten commandments is to be the rule † (a).

Nom.

‡ *Bastin. cat. page* 10. † *Reynold's use of the law, ge* 388.

(a) The author here acheth, that the matter of e law of works, and the w of Christ, is one, to it, the ten command- ents, commonly called the oral law. See page 12. ote (a); and that this law f the ten commandments as given of God, and so f divine authority, to be a ule of righteousness, for nen to walk by; a true rule, greeable, in all things, to he divine nature and will; n eternal rule, indispensi- le, ever to continue, with- ut interruption for any one noment: and that for ALL nen, good and bad, saints and sinners; of ALL na- ions, Jews and Gentiles; and at ALL times, in all ages, from the moment of man's creation before the fall, and after the fall, be- fore the covenant of works, under the covenant of works, and under the covenant of grace, in its several periods. Thus he asserts this great truth, in terms used by or- thodox divines; but with a greater variety of expres- sion than is generally used upon this head; the which serves to inculcate it the more. And speaking of the commandments, he de- clares in these express words, page 254. "That neither hath Christ delivered be- lievers any otherwise from them, than as they are the Covenant of works." The scope of this part of the book, is to shew, that be- lievers ought to receive them as the law of Christ, whom we believe to be, with the Father, and the holy Ghost the eternal Je- hovah, the supreme, the most High God: and con- sequently as a law, having a commanding power, and binding force upon the be- liever, from the AUTHORI- TY OF GOD; and not as a simple passive rule, like a workman's rule, that hath no authority over him, to command and bind him to follow its direction. Nay, our author owns the ten commandments to be a law to believers, as well as o- thers, again and again com- manding, requiring, forbid- ding, reproving, condem- demning sin, to which be- lievers must yield obedience, and fenced with a penalty, which transgressing believers are to fear, as being under the law to Christ. Those things are so manifest, that 'tis quite beyond my reach

to

Nom. But yet, Sir, I conceive, that tho' (
say) the law of Christ, in regard of substance a
ter, be all one with the law of works, yet their
do differ.

Evan. True indeed, for (as you have hea
law of works speaketh on this wise, 'Do thi
'thou shalt live; and if thou do it not, then
'shalt die the death:' But the law of Christ sp
on this wise, Ezek. xvi. 6. 'And when I pa
'thee, and saw thee polluted in thine own blo
'said unto thee, when thou wast in thy blood,
John xi. 26. 'And whosoever liveth and bel
'in me, shall never die.' (*b*) Eph. v. 1, 2. '

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to conceive, how, from the author's doctrine on this head and especially from the passage we are now upon, it can be inferred that he teacheth, That the believer is not under the law as a rule of life; or can be affirmed, that he doth not acknowledge the law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him: unless the meaning be that

the threatning of
death in hell:" for
wise, it is evident t
teacheth the law of t
commandments to
rule of life to a be
and to have a comm
and binding power
him. Now, if these
rors, the author is un
edly guilty; and if h
timents on these head
proposed in those ter
the thing itself doth re
no wrong would be

[illegible]ers of God, as dear children: and [illegible], as Christ hath loved us.' And 'if ye [illegible] keep my commandments,' John xiv. 44. [illegible] they break my statutes, and keep not my [illegible], then will I visit their transgression [illegible] rod, and their iniquity with stripes: never[illegible], my loving-kindness will I not utterly take a[illegible] him, nor suffer my faithfulness to fail,' [illegible] 31, 32, 33. Thus you see, that both [illegible] agree, in saying, 'Do this:' but here is [illegible]ence; the one saith, 'Do this, and live;' [illegible] other saith, 'Live, and do this;' the one [illegible] this for life; the other saith, Do this from [illegible] one saith, 'If thou do it not, thou shalt die:' [illegible] saith, 'If thou do it not, I will chastise thee [illegible] the rod.' (c) The one is to be delivered by [illegible] he is Creator out of Christ, only to such as [illegible] of Christ; the other is to be delivered by [illegible] he is a Redeemer in Christ, only to such as [illegible]rist. (d) Wherefore, neighbour Neophitus, [illegible]sith

[illegible]e law of the ten [illegible]lments is given, as [illegible] of Christ, are those [illegible] already received [illegible] life that shall ne- [illegible] and that of God's [illegible] before they were [illegible] doing good works; [illegible]efore need not to [illegible]om, life. "The [illegible] the ten command- [illegible]cheth us, that be- [illegible]d is the LORD, [illegible]OD, and redeem- [illegible] BEFORE we are [illegible] keep all his com- [illegible]ts. Luke i. 74. [illegible]ing delivered out [illegible]ds of our enemies [illegible]rve him without [illegible]et. i. 15. As he [illegible] called you is holy so be ye holy. Because it is written, be ye holy, for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things----but with the precious blood of Christ." *Short. catech. with the scriptures at large.*

(c) *See page* 152. note (o) and (g.) Of this penalty of the law of Christ, the author treats afterwards.

(d) To direct the believer, how to receive the law of the ten commands, with application to himself, he assigns this difference betwixt the law of works, and the law of Christ: The one, to wit, the law of works, is the law of the ten commandments, but

ſith that you are now in Chriſt, beware that y

but ſuppoſed to be delivered by God, as he is creator out of Chriſt; and ſo ſtanding in relation to man, only as creator, not as redeemer: the other, to wit, the law of Chriſt, is the ſame law of the ten commandments, but ſuppoſed to be delivered by God, as he is not only creator, but redeemer in Chriſt. And although the notion of creator doth not imply that of redeemer, yet the latter implies the former; as he is redeemer, he is ſovereign Lord creator, elſe we are yet in our ſins; for none of inferior dignity could remove our offence or guilt; but the word of truth ſecures this foundation of believers ſafety and comfort, Iſa. xliv. 6. 'Thus ſaith the Lord, the 'king of Iſrael, and his 'REDEEMER, the LORD 'of hoſts, I am the firſt,

are in Chriſt. And to whether this be a v ſtinction, or not; one but to conſult the ence, when throug wakened, whether i a caſe to it, to recei law of the ten com ments in the thunder mount Sinai, or in t ſmall voice out of the nacle, that is, from ſolute God; or from in Chriſt.

'Tis true, unbelieve not under the law, the law of Chriſt: an is their miſery; eve is the miſery of the that the commands maſter of the family the matter of them very ſame to them, the children; yet th not fatherly commar them, as they are children, but purely n ly. And they are not

eive not the ten commandments at the hands of God of Christ; nor yet at the hands of Moses; but ly at the hands of Christ: and so shall you be sure receive them as the law of Christ (*e*).

Nom. But, Sir, may not God out of Christ deliver ten commandments, as the law of Christ?

Evan. O no! for God out of Christ stands in relati- to man, according to the tenor of the law as it is covenant of works; and therefore can speak to man no other terms, than the terms of that covenant (*f*).

§ 2 *Nom.*

(e) The receiving of the ten mandments at the hands Christ, is here opposed, (1.) To the receiving of them the hands of God out of ist. (2.) To the receiv- of them at the hands of , namely, as our law- r. The first is a receiv- of them immediately from , without a mediator; so receiving of them the law of works: the and is a receiving of them Christ, the true media- ; yet immediately, by the ervention of a typical one; so is a receiving of them the law of Moses, the ical mediator, who de- ered them from the ark tabernacle. To this it is, not to the delivering of m from mount Sinai, t the author doth here k; as is evident from his n words, *page* 251. The ner manner of receiv- them is not agreeable the state of real believers e they never were, nor , given in that manner, believers in Christ, but ly to unbelievers; whe- r under the Old or New Testament. The latter is not agreeable to the state of New-Testament believers; since the true mediator is come, and is sealed of the Father, as the great prophet, to whom Moses must give place, Matth. xvii. 5. Acts iii. 22. See *page* 261. also see *Turret. loc.* 11. *quæs.* 24. *th.* 15. However the not receiving of Moses as the law-giver of the Christian church, carries no prejudice to the honour of that faithful servant; nor to the receiving of his writings, as the word of God; they being of divine inspiration, yea, and the fundamental divine revelation.

(*f*) This plainly concludes, that to receive the law of the ten commandments from God, as creator out of Christ, is to receive them as the law (or covenant) of works; unless men will fancy, that after God hath made two covenants, the one of works, the other of grace, he will yet deal with them neither in the way of the one, nor of the other.

they were to have been a rule of life u
and his posterity, though they never
covenant of works (*h*): but being be

† *Bolton's true bounds, page* 77.
iv. 5. *alledged by Dr. Tay.* *Reg.* V. *t. p*

(*g*) Calling the ten commandments but the substance of the law of nature, he plainly intimates, that they were not the whole of that law; but that the law of nature had a penal sanction. Compare his speaking of the same ten commands, still as the substance of the law of works and of the law of Christ, pag. 235, 236 Indeed he is not of that opinion, that a penal sanction is inseparable from the law of nature. That would put the glorified saints, and confirmed angels, in heaven (to say nothing more) under a penal sanction to: for without question, they are, and will remain for ever, under the law of nature. The truth is, the law of nature is suited both to the nature

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rity, had n
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of works;
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such covena

of works, they were to have been a rule of
hem as a covenant of works (*i*). And then,
it were razed out of man's heart by his fall,
re made known to Adam, and the rest of the
g fathers, by visions and revelations, and so
rule of life to him (*k*); yet not as the cove-
nant

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pon them; they be-
kill to remain the
life: no covenant,
whatsoever, could
judise this their roy-
y. Now, whether
e of the matter, or
ing the covenant of
which was merely
to them, and might
ve been at all; is
ner foundation, to
eir being a rule of
? is no hard ques-
determine.
d would have been
to them all, till
d perfectly fulfilled
enant; had they
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ievers, through Je-
st their surety. To
y remain to be a
ife, but not under
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but to unbelievers,
, and still will be a
ife under that form.
nd to them. One
hink strangeto hear,
en commands were,
ere razed, out of
eart, by the fall;
onsiders the spiri-
nd vast extent of
d that they were,
perfection, engra-
e heart of man, in
on; and doth with-
al take notice of the ruin brought on man, by the fall. Hereby he indeed lost the very knowledge of the law of nature; if the ten commandments are to be reckoned, as certainly they are the substance and matter of that law: although he lost it not totally, but some remains thereof were left with him. Concerning these the apostle speaks, Rom. i. 19, 20. and ii. 14. 15. And our author teacheth expresly, that the the law is PARTLY known by nature, to wit, in its corrupt state, pag, 264. and here he saith, not simply, that the ten commandments were razed; tho' in another case, pag. 235. he speaks after that manner, where yet it is evident he means not a razing quite: but he says, They were as it were razed. But what are these remains of them in comparison with that body of natural laws; fairly written, and deeply engraven, on the heart of innocent Adam? If they were not as it were razed, what need is there of writting a new copy of them in the hearts of the elect, according to the promise of the new covenant, 'I will put 'my

nant of works, as they were before his fall, continued until the time of Moses. And were delivered by Moses unto the believin from the ark, and so as from Christ, they rule of life them, until the time of Christ's in the flesh (*l*). And since Christ's coming flesh, they have been, and are to be, a rule both to believing Jews and believing Gentile the end of the world; not as they are deliv Moses, but as they are delivered by Chri when Christ the Son comes and speaks himse Moses the servant must keep silence; accor Moses himself foretold, Acts iii. 22. sayin 'prophet shall the Lord your God raise u 'you, of your brethren, like unto me; h 'you hear in all things, which he shall s 'you (*m*).' And therefore, when the disciple ed to desire to hear Moses and Elias (*n*) to spe the mountain Tabor, they were presently t way; and a voice came out of the cloud, 'This is my beloved Son in whom I a 'pleased, hear ye him,' Matth. xvii. 4, 5.

'my laws into their hearts, selves, nor the

Lord had said, You are not now to hear either Moses or Elias, but my well-beloved Son; and before I say unto you, 'Hear HIM (o.)' And he not said, Heb. i. 2. that 'in these last days, God hath spoken to us by his Son?' and doth not the apostle say, 'Let the word of CHRIST dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our LORD JESUS CHRIST,' Col. iii. 16, 17. The wife must be subject unto the husband, as unto Christ, ver. 18 (p); the child must yield obedience to his parents, as unto Christ, ver. 20. and the believing servant must do his master's business as Christ's business; for saith the apostle, 'Ye serve the Lord Christ;' ver. 24. Yea, saith he to the Galatians, 'Bear ye one anothers burthens, and so fulfil the law of Christ,' Gal. vi 2.

Ant. Sir, I like it very well, that you say, Christ should be a Christian's teacher, and not Moses; but the question, whether the ten commandments may be called the law of Christ; for where can you find them repeated, either by our Saviour, or his apostles, in the whole New Testament.

Evan. Though we find not that they are repeated in such a method, as they are set down in Exod. and Deut. yet so long as we find, that Christ and his apostles did require and command these things, that are therein commanded; and reprove and condemn those things that are therein forbidden; and that both by their lives and doctrines; it is sufficient to prove them to be the law of Christ (q).

Ant.

(o) "Which words establish Christ as the only doctor and teacher of his church; the only one whom he had betrusted to deliver his truths and and will to his people; the only one to whom Christians are to hearken." Sup. to Pool's annot. on Matth. xvii. 5.

(p) 'Wives, submit yourselves unto your own husbands, as unto the Lord,' Eph. v. 22.

(q) Whether or not this be sufficient to prove them to be the law of Christ, having

Rom iii. 18. and the true trusting in G
and the trusting in the creature, forbid
i. 9. 1 Tim. vi. 17. be not the substanc
commandment.

And consider, 2dly, Whether the
reading of God's word, commanded,
Rev. i. 3. and prayer, required, Rom. xii.
v. 17. and singing of psalms, required,
Jam. v. 13. and whether idolatry, forbid

---

ing a divine authoritative, binding power on mens consciences, notwithstanding of the term, doctrines, here used by the author, one may judge from these texts, Matth. vii. 28, 29. 'The people were astonished at his doctrine; for he taught them, as one having authority, and not as the scribes.' John vii. 16. 'My doctrine is not mine, but his that sent me.' Heb. i. 1, 2, 3. 'God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the pro-

things, by v
made the wo
ing the brig
glory, and t
mage of his
Matth. xxviii
All power i
me in heaver
go ye therefo
all nations---
things whatsi
commanded
riginal word,
Testament, re
doth properly
doctrine, Hence
9. 'Teachin
trines the cor
of men, *i. e.*'

John v. 21. be not the substance of the second commandment.

And consider, 3dly, Whether worshipping of God in vain, condemned, Matth. xv. 9. and using vain repetitions in prayer, forbidden, Matth. vi. 7. and hearing of the word only, and not doing, forbidden, Jam. i. 22. whether worshipping God in spirit and truth, commanded, John iv. 24. and praying with the spirit, and with understanding also, and singing with the spirit, and with understanding also, commanded, 1 Cor. xiv. 15. and taking heed what we hear, Mark iv. 24. be not the substance of the third commandment.

Consider, 4thly, Whether Christ rising from the dead, the first day of the week, Mark xvi 2, 9. the disciples assembling, and Christ's appearing unto them, two several first days of the week, John xx. 19. 26. and the disciples coming together and breaking bread, and preaching afterwards on that day, Acts xx. 7. 1 Cor. xvi. 2. and John's being in the spirit on the Lord's day, Rev. i. 10. I say, consider whether these things do not prove, that the first day of the week is to be kept as the Christian Sabbath.

Consider, 5thly, Whether the apostle's saying, 'Children, obey your parents in the Lord, for this 'is right: Honour thy father and thy mother, which 'is the first commandment with promise,' Eph. vi. 1, 2. and all these other exhortations, given by him and the apostle Peter, both to inferiors and superiors, to do their duty, either to other, Eph v. 22, 25. and vi. 4. 5, 9. Coloss. iii. 18, to 22. Tit. iii. 1. 1 Pet. iii. 1. and ii. 18. I say, consider, whether all these places do not prove. that the duties of the fifth commandment are required in the New Testament.

Here you see are five of the ten commandments: and as for the other five, the apostle reckons them up all together, saying, 'Thou shalt not commit a-'dultery, Thou shalt not kill, Thou shalt not steal, 'Thou shalt not bear false witness, Thou shalt not

yet do they not so, out of the case of justification as it is the law of Christ.

For thus saith Luther on the Galatians, p. 'Out of the matter of justification, we ought 'Paul,' Rom. vii 12, 14 'to think reverend 'the law, to commend it highly, to call it holy, 'teous, just, good, spiritual, and divine. Yea 'of the case of justification, we ought to make 'of it (*t*),' And in another place, saith he, Galatians, p. 5. There is a civil righteousness a ceremonial righteousness: yea, and besides there is another righteousness, which is the righ ness of the law, or of the ten commandments, Moses teacheth; this also we teach after the do of FAITH. And in another place ‡, he, shewed that believers, thro' Christ, are far abo law, adds; Howbeit, I will not deny but sheweth to them their duties, in which respe are to be admonished and urged: wherefore doctrines and admonitions ought to be among tians, as it is certain there was among the ap whereby every man may be admonished of his and office.

And Calvin, having said (as I told you b That Christians, in the case of justification mu and advance themselves above the law, adds

tion. Indeed, Musculus, speaking of the ten commandments, saith, If they be weak, if they be the letter, if they do work transgression, anger, curse and death; and if Christ, by the law of the spirit of life, delivered them that believed in him from the law of the letter, which was weak to justify, and strong to condemn, and from the curse, being made a curse for us; surely they be abrogated. Now this is most certain, that the ten commandments do no way work transgression, anger, curse and death, but only as they are the covenant of works (u). Neither hath Christ

(u) According to the holy scripture, it is certain, that the law of the ten commandments hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death and wrath, called anger (it should seem) in the language of our forefathers, when Musculus' common places were Englished. And it is no less certain, that Jesus Christ hath delivered believers from the law, as it hath these effects, Rom. xiv. 15. 'For if they 'which are of the law be 'heirs, faith is made void, 'and the promise made of 'none effect, because the 'law worketh wrath.' chap. vii. 5, 6. 'For when we 'were in the flesh, the motions of sins which were 'by the law, did work in 'our members, to bring 'forth fruit unto death. 'But now we are delivered 'from the law--that we 'should serve in newness 'of spirit, &c." Chap. viii. 2. 'For the law of the spirit of life, in Christ Jesus, 'hath made me free from 'the law of sin and death.' Gal iii. 13. 'Christ hath 'redeemed us from of the 'law, being made a curse for 'us.' If then the ten commandments have these effects not only as they are the covenant of works, but as they are the law of Christ, or a rule of life; then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the ten commandments have these effects, only as they are the covenant of works. The truth is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the ten commandments for good and all, would be to labour to persuade him, that they have these effects, not only as they are the covenant of works, but as they are the law of Christ; so that, take them what way he will, he shall

, and doth far otherways than he was wont, before. For, ſaith godly Tindal ‡, God with his word, and in his word; and bring- , into the hearts of his elect, and looſeth the m ſin, and knitteth it to God, and giveth a wer to do that which was before impoſſible to do, and turneth him into a new nature (*a*). refore ſaith Luther * in another place, Here- s are to be extolled and commended, in that fruits and ſigns of faith; and therefore he h no regard how he leadeth his life, that he the mouths of all blamers and accuſers, and ſelf before all, and teſtify that he hath lived, and done well, is not yet a Chriſtian. How th § Tindal, again, dare any man think that vour is on him, and God's Spirit within him; feeleth not the working of his Spirit, nor liſpoſed to any good thing (*b*)?

But by your favour, Sir, I am perſuaded that man deceives his own ſoul by theſe marks ns.

, Indeed I muſt needs confeſs with Mr. Bol- Mr. Dyke, that in theſe times of Chriſtiani- reprobate may make a glorious profeſſion of pel, and perform all duties and exerciſes of ; and that, in outward appearance, with as irit and zeal, as a true believer: yea, he may be

ce ſerm. p. 112. ‡ *Tindal Par. Wick. Mam.* . * *Choice ſerm. p.* 197. § *Para. Wick.* . 68. ‖ *Diſcourſe of true happineſs, p.* 35.

. Makes him a new (*b*) *viz.* Habitually.

ſigns (*d*): but if he look upon the
to Jeſus Chriſt, then are they not d
evidences and demonſtrations of fait
thus a man doth, when he looks
actions as flowing from the inwa
mind, and upon the inward action
flowing from the habits of grace wit
the habits of grace within him as
juſtification, and upon his juſtificatic
his faith, and upon his faith as gi
bracing Jeſus Chriſt. Thus, I ſay,
he comes to Chriſt, his marks and
ceitful, but true (*e*).

(*c*) To wit, Chriſt in the heart.

(*d*) Becauſe all true grace and acceptable duty, flow from Jeſus Chriſt, dwelling in one's heart, by his Spirit; and whatſoever comes not that way, is but a ſhew and ſemblance of theſe things, Rom. viii. 9. 'If any man have not the Spirit of Chriſt, 'he is none of his.' John xv. 5. 'Without me ye 'can do nothing.' Chap. i. 20. 'I
'Chriſt li
"cauſe
"confe
"free w
"of the
"dwelli
"by tr
"forth
"hath
"walk
art. 12.
"follow
"in us,

'. But, Sir, if an unbeliever may have a resem-
of every grace that is wrought in true a believ-
er,

ſurance, that he is in
te of grace; wherein
and graces, being run
o their true ſpring,
ine after trial of them
may conclude aſſur-
om them, as the au-
araſeth it. And here
o be obſerved, that
ords, outward actions,
of the mind, habits
ce, juſtification, faith
ting of Chriſt, are in
ogreſs of the trial, to
on in their general no-
greeing both to what
and what is falſe,
particular; as faith
and unfeigned, juſ-
on real and imaginary,
common and ſaving,
For the ſpecial nature
ſe is ſtill ſuppoſed to
determined to the per-
nder trial, until he
to the end of the trial.
is evident from the
of the thing; and
he author's words too,
ſentence immediately
ding where he ſaith,
pitch upon his graces,
gifts rather.' The
correction he makes,
ſe the former word is
arilly reſtricted to ſav-
grace; the latter not
And hence it appears,
the author was far
imagining, that a man
have the aſſurance he
s of, before he can con-
it from his graces or
s.

e links of this chain
are five. The *firſt*, Outward actions, or good works materially good, flowing from the inward actions of the mind: otherways they are but pieces of groſs diſſimulation; as was reſpect and honour put upon Chriſt by the Herodians and others, when they aſked him, 'If 'it was lawful to give tri-'bute unto Cæſar?' Matth. xxii. 16, 17, 18. The ſecond, Theſe actions of the mind, flowing from the habits of grace within the man: otherways, they are but fair flowers, which, becauſe they have no root, wither away, Matth. xiii. 6. like 'the 'Iſraelites, their ſeeking, 'returning, enquiring af-'ter, and remembring God, 'when he ſlew them.' Pſal. lxxviii. 34, 35, 36, 37. The third, Theſe habits of grace within the man, flowing from his juſtification: otherways they are but the habits of common grace, or of mere moral virtues, to be found in hypocritical profeſſors, and ſ ber heathens. The fourth, The man's juſtification, flowing from his faith: otherways it is but as the imaginary juſtification of Phariſees, Papiſts, and Legaliſts, who are they which juſtify themſelves, Luke xvi. 15. The fifth, His faith given by Chriſt, and embracing Chriſt: otherways it is but feigned faith, which never knits the ſoul

not to trouble himself at all about marks and

ion. Give me leave to deal plainly with you, in g you, that altho' we cannot say, Every one hath a form of godliness hath also the power of godli-

the external duties, or so called) graces, which itched upon, can be no marks, from which he conclude himself to be ate of grace.

he other finds, that his rnal duties did, indeed, from the inward ac- of his mind, and these habits of grace in him, these again from his ification, or good con- ce, and that from his , and that his faith em- Christ. Here two ngs are observable: That neither the du- nor graces pitched u- could be sure marks him, before he came to last point: in regard of flaw that possibly might be found in the imme- te or mediate springs of em. And therefore the king, mentioned by the thor, is indeed a pro- ffice knowledge and dis- ry; but still unclear uncertain, till one comes the end, and the whole idence is put together; en as it is in searching out ne abstruse point, by ob- vation of the dependence d connection things have with another. Where- e our author doth by no ans suppose, that I must ow certainly that I am in Christ, and justified, and that my faith is given me by Christ, before these duties or graces can be true marks or evidences to me. (2.) That the man perceiving his embracing of Christ, as to the substance of the action, is assured of the saving nature if it, (namely, that it is a faith uniting him to Christ, and given him by Christ in him) by the train of effects he sees to have followed it, according to the established order in the covenant of grace, 1 Tim. i. 5. From which effects of his faith embracing Christ, that which might have deceived him was all along gradually removed in the progress. Thus he is indeed sent back to the fruit of his faith, for true marks and evidences of it: but he is sent back to them, as standing clear now in his regress, though they were not so in his progress. And at this rate he is not left to run in a circle, but hath a comfortable end of his self-examination, being assured by his duties and graces, the fruits of his faith, that his faith is unfeigned, and himself in the state of grace.

Of the placing of faith before the habits of grace, see § 8. note (r).

) it is necessary so to preach to them that have
d the doctrine of faith, that they might be
up to go on in good life, which they have em-
; and that they suffer not themselves to be
me by the assaults of raging flesh: for we will
presume of the doctrine of faith, as if, that
had, every man might do what he listed †:
e must earnestly endeavour ourselves, that we
e without blame; and when we cannot attain
nto, we must flee to prayer, and say before
od man, 'Forgive us our trespasses.' And,
alvin, Instit. p. 162. one proper use and end
law, concerning the faithful (g), in whose
liveth and reigneth the Spirit of God, is this;
, altho' they have the law written and en-
in their hearts by the finger of God, yet is
law to them a very good means, whereby
ay daily, better and more assuredly learn what
will of the Lord: and let none of us exempt
from this need, for no man hath hitherto at-
to so great wisdom, but that he hath need to
y instructed by the law. And herein Christ
th from us, that the Father hath poured out
him the infinite abundance of his Spirit ‖; but
ever we do receive, it is so by measure, that
e need one of another.

w mind it, I pray you, if believers have the
but in measure, and know but in part, then
hey the law written in their hearts but in mea-
d part (i). 1 Cor. xiii 9. and if they have the
ritten in their hearts but in measure and in part,
ave they not a perfect rule within them; and
have not a perfect rule within them, then they
eed to have a rule without them. And there-

fore,

hoice Sermons, page 246. † *Ibid. page* 297.
. *on John* iv. 34.

i. e. Respecting be-
...ion.

(*i*) They have not the law written compleatly and perfectly in their hearts.

y doth not justify or make a man righteous, there-
it is unprofitable; the eyes do not justify, there,
they must be plucked out; the hands make not
n righteous, therefore they must be cut off: so
is naught also; the law doth not justify, there-
it is unprofitable. We do not therefore destroy
condemn the law, because we say it doth not jus-
: but we say with Paul, (1 Tim. i, 8.) 'the law
good, if a man do rightly use it And that this
faithful saying, that they which have believed in
d might be careful to maintain good works:
se things are good and profitable unto men,'
is iii. 8,

6. *Neo.* Truly, Sir, for mine own part, I do
h marvel, that this my friend Antinomista should
confident of his faith in Christ and yet so little
rd holiness of life, and keeping of Christ's com-
dments, as it seems he doth. For I give the
d thanks, I do now, in some small measure, be-
, that I am, by Christ, freely and fully justified,
acquitted from all my sins; and therefore have
end either to eschew evil or do good, for fear of
ishment or hope of reward: and yet (methinks)
nd my heart more willing and desirous to do what
Lord commands, and to avoid what he forbids,
ever it was before I did thus believe (*l*). Surely,
Sir,

) It is not the scope or
gn of Neophytus, here,
iew wherein the essence
uith consists, or to give
finition of it. But sup-
: it was so; his defini-
falls considerably short
ome given by famous
odox Protestant divines,
and churches too. See
note on the definition of
1. I repeat here Mr. John
idson's definition only,
Faith is an HEART
ASSURANCE, that our
sins are freely forgiven us
in Christ. From whence one
may clearly see, that some
time a day, it was reckoned
no absurdity, that one's
justification was made the
object of one's belief. For
the understanding of which
ancient Protestant doctrine,
grown almost quite out of
ken with unlearned read-
ers, I shall adduce a pas-
sage out of Wendeline's
Christ.

lo perceive that faith in Christ (m) is no hin-
e to holiness of life, as I once thought it

m. Neighbour Neophytus, if our friend Anti-
a do content himself with a mere gospel know-
ledge,

sin, and argued the
ss of his faith: but
man's believing, in
neasure, great or
that he was justified
quitted from all his
must be commended
proven; unless we
ing back the Popish
e of doubting.

He professeth, That
re, namely, since he
stified, and believed
to be so, he had no
, eschew evil, or do
r fear of punishment,
of reward: the which
nista pretending to
e, had cast off all
keeping the law, or
good works; having
er principle of obe-
within him. This
ot at all look to pun-
ts and rewards, im-
ly so called, to wit, fa-
chastisements and fa-
of which the author
ards treats expressly:
s plainly meant of
ls and punishments
n a proper sense, as
g from the justice of
emunerative and vin-
, and proceeding u-
ir works, good and
and particularly 'tis

it is so to be taken here, is evident from its being inferred from his justification, which indeed leaves no place for fear of punishment, and hope of reward, in the latter sense; but not so in the former sense. And thus, it appears, Nomista understood it, page 276. where this point is purposely handled.

(3.) He professeth, That he was so far from being the less inclined to duty, that he believed himself to be fully justified; and that the fear of punishment and hope of reward were ceased in his case: that, on the contrary he found, as his faith grew his love to, and readiness for holiness of life grew; he was more willing and more desirous to do the Lord's commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive, the experience of the saints will not contradict him. Thus he gives a plain testimony against the Antinomian faith.

(m) Namely, the faith of special mercy or a faith of particular application, with-

merciful and loving Father to him in Christ, ath freely pardoned and forgiven him all his nd quite released him from the covenant of (q): and, by this means, the love of God is broad in his heart through the holy Ghost which n to him; and then he loves God because he ved him, Rom. v. 5. 1 John iv. 19. For as a eth and feeleth by faith the love and favour of owards him, in Christ his Son; so doth he love both God and his law: and indeed it is im- e for any man to love God, till by faith he himself beloved of God (r).

ndly, Tho' a man, before he believe God's love in Christ, may have a great measure of legal ation, compunction, sorrow and grief *. and ught down (as it were) to the very gate of and feel the very flashings of hell-fire in his ence for his sins; yet it is not because he hath y offended God, but rather because he hath y offended himself; that is, because he hath y brought himself into the danger of eternal and condemnation (s). But when once he be- the love of God to him in Christ, in pardoning quity, and passing by his transgressions (t). then rows and grieves for the offence of God by the asoning thus with himself, And is it so indeed? he Lord given his own Son to death for me, who

ke on repentance, page 9.

Thus he conceives of according to the mea- his faith, or of his resting on Christ, admits of various de-

ee on *page* 197. *note*

whatsoever humiliation, compunction, sorrow, and grief, for sin, go before it, they must needs be but legal, being before faith, without which it is impossible to please God, Heb. xi 6.

(t) The belief of which, in some measure is included

xii. 10. Thus when faith hath bath
heart in the blood of Christ, it is so mo
quickly dissolves into tears of godly sorr
if Christ do but turn and look upon him,
Peter, he goes out and weeps bitterly!
true gospel-mourning; and this is right
repenting (*u*).

Thirdly, Though, before a man do tru
Christ, he may so reform his life and amen
that as touching the righteousness whic
law, he may be, with the apostle, (Ph
blameless; yet, being under the covena
all the obedience that he yields to the
leaving off sin and performance of dutie
voiding of what the law forbids, and all
what the law commands, is begotten by
works, of Hagar the bond woman, by
self-love: and so indeed they are the fru
of a bond-servant, that is moved and co

‡ *Dyke on repentance, page* 21.

(*u*) This is the springing up of the seeds of repentance put into the heart in sanctification, *Larg. catech. q.* 75. a work of sanctifying grace, acceptable to God;

Luke vii. who
forgiven her,
v. 74. Betwi
pentance and
there is an inf
nection; that

all that he doth, for fear of punishment and hope reward (v). For, saith Luther on the Galatians, 4. 18. 'the law given on mount Sinai, which the Arabians call Agar, begetteth none but servants.' and so indeed all that such a man doth is but hypocrisy; for he pretends the serving of God, whereas indeed he intends the serving of himself. And how can he do otherwise? for whilst he wants faith, he wants all things: he is an empty vine, and therefore must needs bring forth fruit unto himself, Hos. 10. 1. 'Till a man be served himself, he will not serve the

(v) This can have no reference at all to the motives of a believer's obedience; such believers, as well as unbelievers, are to be received to be under the covenant of works: for it is evident, that the author speaks here, of such only as are under that covenant. If, on the contrary, if a man is under the covenant of works (called the law, the spirit of the holy Ghost) he is not a believer, but an unbeliever, Rom. vi. 14. 'Sin shall not have dominion over you: for ye are not under the law, but under grace.' This reasoning proceeds upon this principle, *viz.* 'Those who are under the covenant of works, and they only are under the dominion, or reigning power of sin.' And if men, being under the covenant of works, are under the dominion of sin; it is evident, that they are not believers, but bond-servants; that the love of God dwelleth not in them; but corrupt self-love reigns in them; and therefore, unto the good they do, they are constrained, by fear of punishment, and hope of reward, agreeable to the threatning and promise of the broken covenant of works they are under: that their obedience, conform to their state and condition, is but servile; no better than it is here described to be; having only the letter, but not the spirit of true obedience, the which, before any man can attain unto, he must be set free from the covenant of works, as the apostle teacheth, Rom. vii. 6. 'But 'now, we are delivered 'from the LAW, that being dead wherein we were 'held, that we should 'SERVE in NEWNESS of 'SPIRIT, and not in the 'OLDNESS of the LETTER:' and finally, that as is the condition and the obedience of these under the covenant of works, so shall their end be, Gal. iv. 30. 'Cast out the bond-woman 'and her son: for the son 'of the bond-woman shall 'not be heir with the son of 'the free-woman.'

ı loved him, and which by faith is appre-
him, will conſtrain him to do ſo; accord-
ing

ver men, to bind
edience; under
nk, the impar-
s, by this time,
that the author
believers ſtill to
call that coacti-
ulſion, is con-
common under-
d uſage of theſe
ciety. At this
muſt ſay, That
ſaints and an-
nd no higher)
atures of God,
ommanding and
ver of the eter-
ghteouſneſs, are
d forced to their
oo: and that
ay, 'Thy will
ı earth, as it is
' we pray to be
bey the will of
: angels do in
coaction and
in the height
r ſurely the an-
ıe ſenſe of the
; and binding
: eternal rule of
s upon them,
e far beyond
liever on earth
efore that ex-
he coaction and
of the law, and
believers under
action or com-
ınt juſt to what
before, name-
believers are un-
mandingpower
of the covenant

'of works,' having obedi-
ence bound upon them with
the cords of hell, or under
the pain of the curſe. Ac-
cordingly, the compulſion
of the law is more plainly
deſcribed to be, its binding
power and moral force,
which it derives from the
awful authority of the ſo-
vereign Law-giver, com-
manding obedience to his
law, and threatning diſobe-
dience with wrath, or with
death, or hell. And ſo our
author is blamed for not
ſubjecting believers to this
compulſion of the law.

In the preceeding para-
graph, he had ſhown, That
the obedience of unbelievers
to the law of the ten com-
mandments is produced by
the influence of the law (or
covenant) of works upon
them, forcing or conſtrain-
ing them thereto by the
fear of the puniſhment which
it threatens. Thus they
work by the coaction or
compulſion of the law, or
covenant of works; being
deſtitute of the love of God.
Here he affirms, That when
once a man is brought unto
Chriſt, he having the ſanc-
tifying Spirit of Chriſt dwell-
ing in him, and being endow-
ed with faith that puriſies
the heart, and with love, that
is ſtrong as death, is ena-
bled to work freely, and of
his own accord, without
that coaction or compulſion.

ing to that of the apostle, 2 Cor. v. 14. 'T
'of Christ constraineth us;' that is *, it w

* *Dr. Preston of love, page* 78.

This is the doctrine of the holy scripture, Psal. li. 12. 'Uphold me with thy FREE 'Spirit.' Compare Gal. v. 18. 'But if ye be LED BY 'THE SPIRIT, ye are not 'UNDER THE LAW.' So Psal. cx. 3. 'Thy peo- 'ple shall be WILLING in 'the day of thy power.' Compare 1 Pet. v. 2. 'Not 'by CONSTRAINT, but 'WILLINGLY.' And believers are declared to be, not under the law, Rom. vi. 14. 'to be made free 'from the law of DEATH.' chap. viii. 2. 'not to have 'received the Spirit of bond- 'age again to FEAR, but 'the Spirit of adoption, verse 15. How then can they be still under the coactive and compulsive power of the law, frighting

"The second p
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book 3. *chap.* 19. *se*
"We would di
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"necessarily imply
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"be not performe

to do so, whether he will or no; he cannot chuse do it (z). I tell you truly, answerably as the e of Christ is shed abroad in the heart of any n, it is such a strong impulsion, that it carries him to serve and please the Lord in all things: according to the saying of an evangelical man (a) ‡. The will

‡ *Toun's assertion of grace, page* 131, 138.

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dgment, and not by e force of any threatings annexed to it." *ruock* vol. II. page 59. *Westm. Confess. chap.* *art.* 1. of which afterde.

nd thus is that, 1 Tim. 1. "The law is not made r a righteous man,' generally understod by divines, es, and commentators. The law, threatening, compelling, condemning, is not made for a righteous man, because he is pushed forward to duty of his own accord, and is no more led by the spirit of bondage, and fear of punishment" *rret. loc.* 2. *q.* 24. *th.* 8. By the law is to be understood, the moral law as it is armed in stings and terrors, to restrain rebellious sinners. By the righteous man is meant one in whom a principle of divine grace is planted, and who, from the knowledge and love of God, chuses the things that are pleasing to him. As the law has annexed so many severe threatnings to the transgressors of it, it is evident that it is directed to the wicked, who "will only be compelled "by fear from an outragi-"ous breaking of it," *Continuat. Pool's annot.* on the text. "The law is not for "him, as a master to com-"mand him, to constrain "him as a bond-man." *Lodovic de Dieu.* "The "law doth not compel, "press on, fright, ly hea-"vy upon, and punish a "righteous man." *Strigelius.* "It lyes not on "him as a heavy burden, "compelling a man against "his will, violently pres-"sing him on, and pushing "him forwards; it doth "not draw him to obedi-"ence, but leads him, be-"ing willing." *Scultetus.* "For of his own accord he "he doth right." *Castalio, apud Pol. synop. in loc.*

(z) "It is a metonymy "from the effect, that is, "love makes me to do it in "that manner as a man that "is compelled; that this "is the meaning of it. So "it hath the same effect "that compulsion hath, "though there be nothing "more different from com-"pulsion than love." Dr Preston. *ibid. page* 29.

(a) If one considers, that the drift and scope of

child-like obedience, being begotten by faith, rah the free woman, by the force of God's love. so it is indeed the only true and sincere obedi- : for, saith Dr. Preston †, 'To do a thing in e, is to do it in sincerity; and indeed there is other definition of sincerity; that is the best y to know it by.'

Nom. But stay, Sir, I pray you, would you have believers to eschew evil and do good, for of hell or for hope of heaven?

van. No indeed, I would not have any believer either the one or the other; for so far forth as do so, their obedience is but slavish (*d*). And efore, though, when they were first awaked and con-

† *Of love, page* 198.

) As for what concerns iope of heaven, the au- purposedly explains matter, page 282. that ould not have any be- r to eschew evil, or do , for fear of hell; the ing thereof plainly is 'You being a believer Christ, ought not to hew evil and do good, fear you be condem- l, and cast into hell.' So as a believer doth so, the author justly reckons his obedience accordingly slavish. This is the common understanding and sense of such a phrase; as when we say, The slave works for fear of the whip: some men abstain from stealing, robbing, and the like, for fear of the gallows; they eschew evil, not from love of virtue, but fear of punishment, as the heathen poet saith of his pretender to virtue,

Oderunt peccare boni virtutis amore,
Tu nihil admittes in te formidine poenae.
HORAT. Epist. 16.

Which may be thus *Englished*,
Hatred of vice, in gen'rous souls;
From love of virtue flows;
While nothing vicious minds controuls,
But servile fear of blows.

is a quite other thing, to say, That a believer ing good, or eschew- ing evil, ought not to regard threatnings, nor be influenced by the threatning

the hired servants; yet when, by the eye of they see the mercy and indulgence of their heavenly

r; 'curſed is every hat continueth not in hings:' though ſtill is a difference made it greater and leſſer n reſpect of the degree niſhment; yet there is 'in reſpect of the kind niſhment. But now, ers are ſet free from urſe, Gal. iii. 13. ſt hath redeemed us the curſe of the law, g made a curſe for us,' by the redemption of already applied to eliever, and by the f God, he is perfectly d from the return of urſe upon him, Gal. (ſee before) compa- ith Iſa. liii. and liv. 9. this is as the waters Noah unto me: for, have ſworn, that the ers of Noah ſhould no go over the earth: ve I SWORN that I d not be WROTH THEE, nor rebuke .' Therefore he is tly ſecured, from made liable, any more, , or eternal death. For s, being under the is so made liable to ains of hell for ever. catech. (3.) He is d by faith, and ſo ed to live eternally ven. This is unalter- for the gifts and g of God are without itance,' Rom. xi. 29. man can never ſtand adjudged to eternal life, and to eternal death, at one and the ſame time. (4.) One great difference betwixt believers and unbelievers lyes here, that the latter are bound over to hell and wrath, the former are not, John iii. 18. 'He that believeth, is 'not condemned: but he 'that believeth not, is con- 'demned already:' not that he is in hell already, but bound over to it. Now, a believer is ſtill a believer, from the firſt moment of his believing: and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expreſly ſecured againſt it, for all time to come, from that moment, John v. 24. 'He ſhall not come in- 'to condemnation.' And the apoſtle cuts off all evaſion by diſtinctions of condemnation here, while he tells us in expreſs terms, 'There is no condemna- 'tion to them which are in 'Chriſt Jeſus,' Rom. viii. 1. (5.) The believer's union with Chriſt is never diſſolved, Hoſea ii. 19. 'I 'will betroth thee unto me 'for ever:' and being in Chriſt, he is ſet beyond the reach of condemnation, Rom. viii. 1. Yea, and being in Chriſt, he is perfectly righteous for ever; for he is never again ſtript

t no more of being hired ſervants (*e*). I would hem ſo to wreſtle againſt doubting, and ſo to ſe their faith, as to believe, that they are by , delivered from the hand of all their enemies, the law, ſin, wrath, death, the devil and hell t they may ſerve the Lord without fear, in neſs and righteouſneſs all the days of their ,' Luke i. 74, 75. I would have them ſo to e God's love to them in Chriſt, as that there- ey may be conſtrained to obedience *(f)*.

m. But, Sir, you know that our Saviour ſaith, r him that is able to deſtroy both ſoul and body ell,' Mat. x. 28. And the apoſtle ſaith, 'We l receive of the Lord the reward of the inheri- 'tance,'

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nd fellow-heirs with : in glory. Larg. cat. "

The liberty which t has purchaſed for ers under the goſpel, ts in their freedom the guilt of ſin, the mning wrath of God, irſe of the moral law alſo in their free ac- o God, and their yield- obedience unto him, out of ſlaviſh fear, but d like love, and wil- nind. All which were ion alſo to believers the law." Weſtm. ſſion chap. 20. art. 1. e guilt of ſin here, muſt be underſtood obli- n to eternal wrath. See 140. note (*e*).

The end of Chriſtian y is, that being deli- out of the hands of nemies, we might ſerve Lord without fear." art. 3.

The one (*viz.* juſtifi- n) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation.' Larg. cat. q. 77.

"Though a ſoul be juſtified, and freed from the guilt of eternal puniſhment; and ſo the ſpirit is no more to be afraid and diſquieted for eternal wrath and hell." Rutherford's trial and triumph, *&c.* ſerm. 19. p. 261.

"The believer hath no conſcience of ſins: that is, he in conſcience is not to fear everlaſting condemnation, that is moſt true." Ib. page 266.

See more to this purpoſe, p. 145. note (*l*). p. 152. note (*o*). p. 272. note (*y*).

(*e*) Compare Luke xv. 19, and 21.

(f) And no marvel one would have them do ſo, ſince that is what all the children of God with one mouth do daily pray for, ſaying, 'Thy will be done on earth, 'as it is in heaven.'

1. Surely the intent of our bleſſed Saviour, in ſt Scripture, is to teach all believers, that God commands one thing, and man another, ould obey God, and not man; rather than ort them, to eſchew evil for fear of hell (g). for thoſe other ſcriptures by you alledged, if ean reward, and the means to obtain that re- n the ſcripture-ſenſe; then it is another mat- ut I had thought you had meant in our com- nſe, and not in ſcripture-ſenſe.

. Why, Sir, I pray you what difference is etwixt reward, and the means to obtain the re- in our common ſenſe, and in the ſcripture-

. Why, reward, in our common ſenſe, is that is conceived to come from God, or to be given l; which is, a fancying of heaven under car- tions, beholding it as a place where there is n from all miſery, and fulneſs of all pleaſures ppineſs, and to be obtained by our own works ings (h). But reward, in the ſcripture-ſenſe, is

120. Thus alſo he view of the fright- ger he has eſcaped; king back to which ake one's heart ſhi- d conceive a horror as in the caſe of a ed criminal, looking a dreadful precipice hich he was to have rown headlong, had pardon ſeaſonably ed his ruin. Eph. ii. e were by nature the en of wrath, even as s.'

Thus, to eſchew evil, good, for hope of , is to do ſo in hope ining heaven by our orks. And certainly, that 'hope ſhall be cut off, 'and be a ſpider's web,' Job viii. 14. for a ſinner ſhall never obtain heavenbut in the way of free grace; 'But if it be of works, then 'it is no more grace,' Rom. xi. 6. But that a believer may be animated to obedience, by eyeing the reward already obtained for him by the works of Chriſt, our author nowhere denies. So indeed the apoſtle exhorts believers to run their Chriſtian race, 'looking 'unto Jeſus, who for the 'joy that was ſet before 'him' (to be obtained by his own works, in the way of moſt proper merit) endured

ripture seemeth to induce believers to obedi-
ıy promising this reward, you are to conceive
he Lord speaketh to believers as a father doth
young son, Do this or that, and then I will
hee; whereas we know, that the father lov-
ıe son first, and so doth God *: and therefore
ı the voice of believers, 'We love him, because
first loved us,' 1 John iv. 19. The Lord doth
ıem, or at least giveth them a sure earnest of
wages, before he bid them work (*m*) · and
ore the contest of a believer (according to the
ıre of his faith) is not what will God give me?
what shall I give God? 'what shall I render un-
the Lord for all his goodness? For thy loving
kness is before mine eyes, and I have walked
hy truth,' Psal. cxvi. 12. and xxvi. 3.

m. Then, Sir, it seems that holiness of life,
good works, are not the cause of eternal hap-
s, but only the way thither.

ran. Do you not remember that our Lord Jesus
lf saith, 'I am the way, the truth, and the
?' John xiv. 16. and doth not the apostle say to
elieving Colossians, 'As ye have received Jesus
rist the Lord, so walk in him,' Coloss ii. 6.
it is, as ye have received him by faith, so go on
in

Tindal Par. Wick. Mam. page 88. † *Elton on*
ext.

be learned from his an-
to that question." The
ts confess that life is
ted by Christ, and is
: ours by the right of
itance: so far we go
them. Yea, touching
s, they hold many things
us: (1.) That no works
emselves can merit life
lasting. (2.) That works
before conversion can
t nothing at God's hand.
That there is no merit
at God's hand, without his
mercy, no exact merit as of-
ten there is amongst men.
The point whereabout we
dissent is, that with the me-
rit of Christ, and free pro-
mise, they will have the
merit of works joined, as
done by them who are adopt-
ed children. Bayne on Eph.
ii. 8.

(*m*) Namely, in the way
of the covenant of grace.
See *p.* 270. note (*n*).

(n) Our author remembering Nomista's biass toward good works, as separated from Christ, puts him in mind, That Christ is the way; and that the soul's motion heaven-ward is in Christ; that is, a man being once united to Christ by faith moveth heaven-ward, making progress in believing, and, by influences derived from Jesus Christ, walking in his holy commandments. The scripture acknowledgeth no other holiness of life, or good works: and concerning the necessity of these the author moves no debate. But as to the propriety of expression, since good works are the keeping of the commandments, in the way of which we are to go, he conceives they may, with greater propriety, be called the walking in the way, than the way itself. It is certain that the scripture speaks of walking in Christ, Col. ii. 6. 'walking in his command-

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tioned, If a
shall be ca
holiness---
shall walk
way of ho
ly way.

8. *Neo.* Sir, I am perſuaded, that thro' my
abour Nomiſta's aſking you theſe queſtions you
been interrupted in your diſcourſe, in ſhewing
' faith doth enable a man to exerciſe his Chriſti-
graces, and perform his Chriſtian duties aright:
therefore I pray you go on.
van. What ſhould I ſay more? for the time
ldrail me to tell, how that, according to the
ure of any man's faith, is his true peace of con-
ce; for, ſaith the apoſtle, ' Being juſtified by
h, we have peace with God,' Rom. v. 1. Yea,
the prophet Iſaiah, ' Thou wilt keep him in
feſt peace, whoſe mind is ſtaid on thee, becauſe
truſteth in thee,' Iſa xxvi. 3. Here there is a
and true grounded peace: ' Therefore it is of
th,' ſaith the apoſtle, ' that it might be by grace,
d that the promiſe might be ſure to all the ſeed,'
t. iv. 16 and anſwerable to a man's believing,
he is ' juſtified freely by God's grace, thro' the
demption that is in Jeſus Chriſt (*o*),' Rom iv.
4. is his true humility of ſpirit. So that al-
he be endowed with excellent gifts and graces,
tho' he perform never ſo many duties, he de-
himſelf in all: he doth not make them as lad-
for him to aſcend up into heaven by, but de-
ſires

to wit, Chriſt, faith, and the doctrine of a life. Fererius apud. ſynop. in loc. And thatour author, though conceives good works not ſo properly called way, as the walking, doth not ſay, that in no they may be called way, but doth expreſly t them to be the ſoul's ing in the way of eter- happineſs; he cannot y be chargedhere (more any where elſe in his book) with teaching that holineſs is not neceſſary to ſalvation; unleſs one will, in the firſt place, ſay, that though the way itſelf to eternal happineſs is neceſſary to ſalvation, yet the walking in the way is not neceſſary to it; which would be Antinomian with a witneſs.

(*o*) And not for any thing wrought in himſelf, or done by himſelf. See more 265. *note* (*l*).

something. I ha
but he ſaith, ' B
' and not I, but
1 Cor. xv. 10.
or a wicked live
or a profane fe
' come not near
Iſa. lxv. 5. (as ſo
a man, and prays
concerning himſe
'and what haſt th
1 Cor. iv. 7.

And thus I m
according to any
and his true than
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in any condition,
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to part with any
any man's faith,
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to receive the fac
to do any duty eit
manner, and to a ri
ing to the meaſure
Chriſt, and ſo to
ſequently his readin
injury; yea, to fo

treaſure of all graces Chriſt hath ſtored up in
ith draineth, and draweth them out to the
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d, that, either in
r in the judgment of
rmers, or of our au-
e firſt act of faith is
of an irregenerate,
o ſay, a dead ſoul.
nderſtand this mat-
it, I conceive, one
tinguiſh betwixt re-
on taken ſtrictly,
n largely; and be-
w powers, and new
r principles of ac-
generation, ſtrictly
l, is the quickening
ead ſoul, by the Spi-
Chriſt paſſively re-
and goes before
cording to John i.
' But as many as re-
him, to them gave
wer to become the
God, even to them
elieve on his name:
were born, not of
--but of God.' This
l, by Ameſius, the
generation, Medal.
ap. 29. ſect. 6. ſee
ſect. 19. And it be-
, or is the ſame
ffectual calling; in
ription of which, in
rter catechiſm, one
RENEWING menti-
hereby ſinners are
to embrace Jeſus
and faith the Lar-
ch. on the ſame ſub-
' They, altho' in
ſelves dead in ſin,
hereby made able to
er his call." Regene-
largely taken, pre-

ſuppoſing the former, is the ſame with ſanctification, wrought in the ſoul by the Spirit of Chriſt, actively received by faith; and ſo follows faith; Acts xxvi. 18. ' Among them which are ' ſanctified by faith, that is ' in Me:' the ſubjects (of which) are the redeemed, called and juſtified. Eſſen. Com. cap. 16. ſect. 3. And accordingly, in the deſcription thereof in the Shorter. catech. mention is made of a ſecond RENEWING, namely, ' whereby we are RE-' NEWED in the whole man ' after the image of God, ' and are enabled more and ' and more to DIE unto ſin, ' and LIVE unto righteouſ-' neſs.' And thus I conceive regeneration to be taken in the above paſſages of the Old confeſſion. The which is confirmed by the following teſtimonies: ' Being ' in Chriſt we muſt be NEW ' CREATURES, not in ſub-' ſtance, but in qualities ' and diſpoſition of our ' minds, and change of the ' actions of our lives---all ' which is impoſſible to them ' that have no faith.' Mr. John Davidſon's catech. p. 29. " Sa gude warkes fol-" low as effects of Chriſt " in us, poſſeſſed by faith, " who beginneth to work " in us regeneration and a " renewing of the haill " parts and powers of ſaul

Ban. Truly, Sir, I do now plainly see that I have deceived, and have gone a wrong way to work: I verily thought that holinesse of life must go before faith, and so be the ground of it, and produce bring it forth; whereas I do now plainly see faith must go before, and so produce and bring h, holinesse of life.

Ivan. I remember a man who was much enlight- in the knowledge of the gospel (*f*), who saith, ere be many that think, that as a man chuseth to e a prince, so men chuse to serve God. So like- they think, that as those who do best service ‡ obtain most favour of their lord; and as those have lost it, the more they humble themselves, sooner they recover it; even so they think the stands betwixt God and them: whereas, saith he,

Bernard Ochine's serm. of predest.

(*f*) This man Bernar- Ochine, an infamous e, was at first a but, as our author being much enligh- in the knowledge of ospel, he not only made ion of the Protestant ion, but together with renowned Peter Martyr, esteemed a most famous acher of the gospel, ughout Italy. Being in ger on the account of ion, he left Italy by yr's advice: and being assisted by the duchess errara in his escape, he first to Geneva, and to Zurich, and was ad- d a minister in that ci- But discovering himself e, as Simon Magus did, he had joined himself the church of Samaria, was banished; and is justly reckoned among the fore-runners of the execrable Socinus, See *Hoornbeck appar. ad contr. Soc. page.* 47. Hence one may plainly see how there are sermons of his which might safely and to good purpose be quoted. And as for the character given him by the author here, if one is in hazard of reckoning it an applause, one must remember, that it is no greater than what the apostle gives to the guilty of the sin against the Holy Ghost, Heb. vi. 6. 'Those who were once 'enlightened, and have tas- 'ted of the heavenly gift, '*&c.*' which I make no question but our author had his eye upon, in giving this man this character very pertinently.

[illegible] reformed, for fear they should take more [illegible] to sin?

[illegible]. Why, what should I say, but that I think [illegible] preacher was ignorant of the mystery of faith (*v*)? [illegible] it (*w*) is of the nature of sovereign waters, [illegible] so wash off the corruption of the ulcer, that [illegible] cool the heat, and stay the spreading of the in[illegible], and so by degrees heal the same. Neither [illegible] know, that it is of the nature of cordials, [illegible] so comfort the heart and ease it, that they also [illegible] the noxious humours, and strengthen nature a[illegible] them (*x*).

[illegible]. And I am acquainted with a professor, tho', [illegible] knows (*y*), a very weak one, that faith, if he should

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[illegible]). This censure, as it [illegible]ely follows upon the [illegible]throwing of that doc[illegible], *viz.* 'That holi[illegible] of life must go before [illegible], and so be the ground [illegible], and produce and [illegible] it forth,' page 293. [illegible] is founded on these [illegible]cient Protestant prin[illegible], (1.) That the belief [illegible] remission of sin is com[illegible]hended in saving justify[illegible] faith; of which *see page* [illegible] *note* (*t*) and the note on *definition of faith*. (2.) [illegible] true repentance, and [illegible]ptable reformation of [illegible] do necessarily flow from [illegible] go not before, saving [illegible]; of which see *page* [illegible] *note* (*s*), and *page* [illegible] *note* (*z*). Hence it [illegible]arily follows, that re[illegible]on of sin must be belie[illegible] before there can be any [illegible]ptable reformation of [illegible]; and that the preach[illegible] fear was groundless, re[illegible]mation of life being so [illegible]ed by the faith of remission of sin that is inseparable from it; as our author teacheth in the following passages. Calvin's censure in this case is fully as severe; "As for them (saith he) that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof.' Instit. book 3. chap, 3. sect. 1. "Yet when we refer the beginning of repentance to faith, we do not dream a certain mean space of time, wherein it bringeth it out; but we mean to shew, that a man cannot earnestly apply himself to repentance, unless he know himself to be of God." Ib. sec. 2.

(*w*) *viz.* Faith.

(*x*) Even so, faith not only justifies a sinner, but sanctifies him in heart and life.

(*y*) I think this expression might very well have been spared here.

The truth is *, many preachers ſtand upon
iſe of ſome moral virtue, and do inveigh
ſome vice of the times, more than upon preſ-
n to believe. But ſaith a learned writer ‡,
be our condemnation, if we love darkneſs ra-
n light, and deſire ſtill to be groping in the
of morality, the precepts of moral men, than
in the true light of divinity, which is the doc-
JeſusChriſt ||: and I pity the prepoſterous care
happy travel of many well-affected, who ſtudy
ctice of this and that virtue, neglecting this
l and radical virtue: as if a man ſhould wa-
he tree, and not the root. Fain would they
patience, meekneſs and zeal, and yet are
eful to eſtabliſh and root themſelves in faith,
hould maintain all the reſt; and therefore all
bour hath been in vain and to no purpoſe.

Indeed, Sir, this, which ye have now ſaid,
found true by my own experience: for I have
ured and endeavoured to get victory over ſuch
tion, as to overcome my dulneſs, and to per-
nties with chearfulneſs; and all in vain.

n. And no marvel; for to pray, to meditate, to
ſabbath chearfully, to have your converſation
en, is as poſſible for yourſelf to do, as for i-
ſwim †, or, for ſtones to aſcend upwards:
t nothing is impoſſible to faith, it can natura-
eſe things unto you; it can make a mole of
th, a ſoul of heaven; wherefore, tho' you
ied all moral concluſions of purpoſing, pro-
, reſolving, vowing, faſting, watching, and
enge; yet get you to Chriſt, and with the fin-
faith touch but the hem of his garment; and
all feel virtue come from him, for the curing of
ir diſeaſes. Wherefore I beſeech you, come
out

rd's life of faith, page 19. ‡ *William's ſeven candleſt. page* 39, 40. || *Ward's life of faith,* 7. † *Ibid. page* 68, 69, 70.

After that manner.

desire:

Evan. If you could believe perfectl
it be even according to your desire; ac
of Luther, on the Galatians. If we
apprehend Christ, then should we be
but (alas) whilst we are here, we kn
and so believe but in part, and so recei
part, 1 Cor. xiii.9. and so, consequent
in part: witness James the just, includin
he saith, 'In many things we sin a
John the faithful and loving disciple,
'If we say we have no sin, we deceive
'the truth is not in us,' 1 John i. 8.
ness Luther, when he saith, on the C
144. A Christian man hath a body,
bers, as Paul saith, 'sin dwelleth
Rom vii. 15. And albeit he fall not in
gross sins, as murder, theft, adultery,
yet he is not free from impatience, and
gainst God: yea, saith he, I feel in myse
lust, anger, pride and arrogancy, also th
heaviness, hatred, murmurings, imp
that you must not look to be quite wi
you remain in this life: yet this I da
that as you grow from faith to fait
grow from strength to strength in al
Wherefore, saith godly Hooker ‖, f

ace of faith, and strengthen all: nourish this, and urish all. So that if you can attain to a great mea-re of faith, you shall be sure to attain to a great mea-re of holiness according to the saying of Dr Preston†. e that hath the strongest faith, he that believeth in e greatest degree the promise of pardon and remis-on of sins, I dare boldly say, he hath the holiest heart, d the holiest life. And therefore I beseech you la-our to grow strong in the faith of the gospel, Philip. 27.

§ 9. *Neo.* O, Sir, I desire it with all my heart; and herefore I pray you tell me, what you would have me o do, that I may grow more strong.

Evan. Why, surely the best advice and counsel hat I can give you, is to exercise that faith which ou have; and wrestle against doubtings, and be arnest with God in prayer for the increase of it: For-asmuch saith Luther ‖, as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth; thou must resort unto him by prayer, and say with the apostles, Lord increase our faith, Luke xvii. 5. And you must also be diligent in hearing the word preached; for as faith cometh by hearing, Rom. x. 17. so is it also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God; for the promise is the immortal seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his. And lastly, you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can †.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when, and to whom he pleaseth; then I conceive, that man's using such means will not procure any greater measure of it than God is pleased to give.

Evan. I confess it is not the means that will either beget or increase faith; but it is the Spirit of God in

† *New cov.* 144. ‖ *Choice serm. page* 27. † *Poor doubting christian, page* 148.

in the use of means that doth it: so that as the
will not do it without the Spirit, neither wi
Spirit do it without the means, where the mean
be had. Wherefore, I pray you, do not you h
him from using the means.

Neo. Sir, for mine own part, let him say wh
will, I am resolved, by the assistance of God
careful and diligent in the use of these means,
you have now prescribed; that so, by the incre
of my faith, I may be the better enabled to subj
the will of the Lord, and so walk as that I may
him.

§ 10. But forasmuch as heretofore he hath e
voured to persuade me to believe divers points, w
then I could not see to be true, and therefore
not assent unto them; methinks I do now beg
see some shew of truth in them; therefore, S
you please give me leave, I will tell you what p
they are, to the intent I may have your judgment
direction therein.

Evan. Do so, I pray you.

Neo. 1. Why, first of all he hath endeavoure
persuade me that a believer is not under the law,
is altogether delivered from it.

2. That a believer doth not commit sin

them be truly affirmed; and in another sense they by all of them be truly denied; wherefore if we uld clearly understand the truth, we must distinguish betwixt the law, as it is the law of works, and it is the law of Christ (*e*).

Now

(*e*) The Antinomian sense all these positions is, no ubt, erroneous and detesable, and is opposed and proven by our author. he positions themselves e paradoxes, bearing a ecious gospel-truth, which maintains against the Leist: but, I doubt, it is too uch to call them all Antinomian paradoxes. But to ll them simply, and by e lump, Antinomian errors, is shocking: one ight as good say, It is a opish or Lutheran error, 'That the bread in the sacrament is Christ's body;' nd that it is a Socinian, Arinian or Baxterian error, 'hat a sinner is justified by ith: for the first four of e paradoxes are as direc- scriptural, as these are; ough the Antinomian sense the former is antiscriptul, as is the Popish, Luthem, Socinian, Arminian and axterian sense of the latr, respectively. At this te one might subvert the y foundations of Christity, as might easily be ructed, if there were ficient cause to exemplify ere. How few doctrines the bible are there, that ve not been wrested to an rroneous sense, by some orrupt men or other? yet will not their corrupt glosses warrant the condemning of the scriptural positions themselves as erroneous.

The first four of these paradoxes are found in the following texts of scripture, *viz.* The.

1st, Rom. vi 14. 'Ye are 'not under the law, but under grace.' Chap. vii. 6. 'Now we are delivered from 'the law.'

2d, 1 John iii. 6. 'Whosoever abideth in him, sinneth not.' Verse 9. 'Whosoever is born of God, doth 'not commit sin,--and he 'cannot sin.'

3d, Numb. xxiii. 21. 'He hath not beheld iniquity in Jacob, neither 'hath he seen perverseness 'in Israel.' Cant. iv. 7. 'Thou art all fair, my 'love, there is no spot in 'thee.'

4th, Isa. liv. 9. 'So have 'I sworn, that I would not 'be wroth with thee, nor 'rebuke thee.'

The case standing thus, these paradoxes must needs be sensed one way or other, agreeable to the analogy of faith, and so defended by all who own the divine authority of the holy scripture. And as an orthodox divine would not condemn the two propositions above men-

as That 'tis true
bread is Christ's b
cramentally; false,
is so by transubstan
or consubstantiation
'tis true, sinners ar
fied by faith as an
ment, apprehending
plying Christ's rig
ness; false, that th
justified by it as a
fulfilling the pretende
proper gospel-law:
authors gives a fa
sound sense of these
tural paradoxes, and r
the unsound sense put
them by Antinomians
this he doth, by applyi
them the distinction o
law, as it is the law of wo
i. e. the covenant of wo
and as it is the law
Christ, i. e. a rule of
in the hand of a media
to believers. Now if
distinction be not admi
here, neither in these
equivalent terms, but
law of Christ and law
works must be reckoned

of works; then, though they sin, yet they do not transgress the law of works; for 'where no law is, there is no transgression,' Rom. iv. 15. And therefore saith the apostle John, 'Whosoever abideth in him sinneth not,' 1 John iii. 6. that is, (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works (*g*). And if a believer sin not against the law of works; then can God see no sin in a believer, as a transgression of that law (*h*). And therefore it is said, Numb. xxiii. 21. 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:' and again, it is said, Jer. l. 20. 'At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: and in Cant iv. 7. Christ saith concerning his spouse, 'Behold, thou art all fair, my love, and there is no spot in thee' And if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sin, as

(*g*) "As the warld is altogether set upon sinne, and can do nathing but sinne; so they that are borne of God sinne not; not that their sinnes of themselves are not deadly, but because their persons are so lively in Christ, that the deadlinesse of sinne cannot prevail against them." Mr. John Davidson's catech. page 31. What he means by the deadlinesse of sin, appears from these words a little after: "Howbeit the condemnation of sin be removed from the faithful altogidder, &c" "The penalty which the law of works threateneth, says our author to Neophytus, page 204. is condemnation, and death eternal; and this you have no cause at all to fear."

(*h*) Mr. James Melvil, to the same purpose expresseth it thus:

But God into his daughter dear sees nane iniquitie,
Nor in his chosen Israel will spy enormitie:
Not lukingin her bowk, whilik is with ferntickles repleit,
But ever into Christ her face, whilk pleasand is and sweit,

to Vision, dedicated to King James VI. p. 85.

need to confess his sins unto God, nor
don for them, nor yet to fast, nor mour
himself for them, ‘ as conceiving the
‘ transgression of the law, as it is the law

(*i*) Such anger is revenging wrath, and such chastisement is proper punishment inflicted for satisfying offended justice; in which sense it is said, Isa. liii. 5. ‘ The chastisement of our ‘ peace was upon him,’ to wit, on Jesus Christ; and therefore it cannot be on believers themselves.

(*k*) Our author doth not indeed here refute the Antinomian error, That the believer ought not to mourn for his sins: he doth that effectually in the next paragraph. But here he refutes the Legalist, who will needs have the believer still to be under the law, as it is the covenant of works; and therefore to confess and mourn, *&c.* for his sins, as still committed against the

covenant of
other terms,
as that cove
principle bei
the whole c
quences, wh
hath here ma
sarily follow
is strange th
be allowed i
be mourning
they mourn
lievers, as pe
covenant of
doubtless a
curse and co
their sin, G
“ as our ob
not the per
our sinning is
tion, of the c
old covenant
their sins no
gressions of t
counted viol

s you see, that if you consider the law in this , then all these points follow according as you ur friend Antinomista hath endeavoured to per- e you.

ut if you do consider the law, as it is the law of st; then they do not so, but quite contrary. as the law is the law of Christ, it may be truly that a believer is under the law, and not deliver- rom it; according to that of the apostle, 1 Cor. 1. 'Being not without law to God, but under e law to Christ;' and according to that of same apostle, Rom. iii. 31. 'Do we not then ke void the law through faith? God forbid; , by faith we establish the law' And if a be- ver be under the law, and not delivered from it, is the law of Christ; then if he sin, he doth eby transgress the law of Christ: and hence I do eive it is, that the apostle John saith, both con- ing himself and other believers, 1 John i. 8. 'If e say we have no sin, we deceive ourselves, and e truth is not in us:' and so saith the apostle es, chap. iii. 2. 'In many things we offend all.' if a believer transgress the law of Christ, then otless he seeth it: for it is said, Prov. v. 21. t the ways of men are before the eyes of the d, and he pondereth all his goings: and, in Heb. 3. it is said, All things are naked and open un- he eyes of him with whom we have to do. And if

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ication, chap. xv. page "If sense of sin be ta- or the unbelieving feel- f, and judging myself out of his sight, and emned; whereas yet n in Christ, and it is that justifies me; who that shall condemn? . viii. 33, 34. we shall agree with Antinomians. This is indeed the hasty sense of unbelief, Psal. xxxi. 22. John ii. 4. Hence let them be rebuked, who say not that Christ in the gospel hath taken away this sense of sin." Rutherford on the covenants, page 222.

and therefore I pray you give me some direc-
rein (n).

ı. Surely the best direction that I can give
. To labour truly to know, and firmly to be-
hat you are not now under the law, as it is the
vork; and that you are now under the law as it
w of Christ: and that therefore you must neither
r what the law of works promiseth, in case of
ost exact obedience; nor fear what it threat-
n case of your most imperfect and defective o-
e. And yet you may both hope for what the
Christ promiseth, in case of your obedience;
; to fear what it threatneth, in case of your dis-
ice.

But, Sir, what be these promises and threat-
And, first, I pray you tell me, what it is,
e law of works promiseth.

n. The law of works, or which is all one (as I
old you) the Covenant of works, promiseth
ation and eternal life, to all that yield perfect
ice thereunto: and this you are not to hope
cause of your obedience. And indeed to say
thing is, you being dead to the law of works,
ld no obedience at all unto it; for, how can a
rife yield any obedience to her husband? And
can yield no obedience at all unto it, what hope
u have of any reward for your obedience?
et me tell you more, Jesus Christ, the Son of
hath purchased both justification, and eternal
y his perfect obedience to the law of works;
th freely given it to you, as it is written, Acts
9. 'By him, all that believe are justified from
ings, from which they could not be justified by
aw of Moses:' and, Verily, verily, saith our

 Saviour,

Namely, How to
e these points of doc-
ı my practice. There
ne great difficulty:
ccording as unbe-
faith has the ascen-
o will the soul, in
practice, carry itself; con-
fessing, begging pardon,
fasting, mourning, and hum-
bling itself, either as a con-
demned malefactor, or as an
offending child.

have no cause to fear the penalty of
(o). Nay, the law of works is dead to
fore you have no more cause to fear t
of, than a living wife hath to fear th
dead husband; nay, than a dead wife
threats of a dead husband (p). Nay
more, Jesus Christ, by his condemn
upon the cross, hath delivered you,
from condemnation, and eternal dea
ten, Rom. viii. 1. 'There is therefo
'demnation to them that are in Ch
saith Christ himself, John xi. 26. 'W
'and believeth in me, shall never die.

(o) See page 152, 153. note (o) and (q). "The "law, as it condemneth "and curseth, is to the "believer a mere passive "and a naked stander-by, "and hath no activity, nor "can it act in that power "upon any in Christ: as "the law of Spain is merely "passive in condemning a "free-born man dwelling in "Scotland." Rutherford's "tisfied b "ther con "it cond "sufferin "moved f "all that Ibid.

(p) For, scripture, dead to the law is dead namely, as covenant

thus you ſee your freedom and liberty from the
it is the law of works. And that you may be
er enabled to ſtand faſt in this liberty, where-
ıriſt hath made you free; beware of conceiv-
.t the Lord now ſtands in any relation to-
ou, or will any way deal with you, as a man
hat law. So that if the Lord ſhall be pleaſed
r to beſtow upon you a great meaſure of
hereby you ſhall be enabled to yield an exact
rfect obedience to the mind and will of God
en beware of conceiving that the Lord looks
: as obedience to the law of works; or will in
ıſure reward you for it, according to the pro-
: that law. And if in caſe, at any time hereaf-
ı be, by reaſon of the weakneſs of your faith,
ngth of temptation, drawn aſide, and prevailed
ı ſwerve from the mind and will of the Lord:
ware of conceiving, that the Lord ſees it as
ıſgreſſion of the law of works. For if you can-
ıſgreſs that law; then it is impoſſible the Lord
ee that which is not: and if the Lord can ſee
ı you, as a tranſgreſſion of the law of works;
s impoſſible that he ſhould either be angry with
correct you for any ſin, as it is a tranſgreſ-
hat law. No, to ſpeak with holy reverence,
l before) the Lord cannot by virtue of the co-
of works, either require any obedience of
give you an angry look, or an angry word;
ſs threaten and afflict you for any diſobedience
covenant (*r*) And therefore, whenſoever your
ce ſhall tell you, that you have broken any
en commandments; do not conceive that the
oks upon you as an angry judge, armed with
againſt you; much leſs do you fear, that he
ecute his juſtice upon you, according to the
of that covenant, in unjuſtifying of you, or de-

xact and perfect
tively, not abſo-

(*r*) See page 221. note (*y*).

being once given *(f)* And therefore

(f) The author ſpeaks expreſly of the love of God, touching believers juſtification, and eternal ſalvation, which according to the ſcripture, he reckons to be given them already. And he aſſerts, That as no good in them, or done by them, did move him to love them, ſo as to juſtify them, and give them eternal life · ſo no evil in them, or done by them, ſhall leſſen that love, as to their juſtification and eternal ſalvation; that, is, as himſelf explains it, move him to take eternal life (which includes juſtification) away from them, being once given. This is moſt firm truth: howbeit the more and the greater the ſins of a believer are, he may lay his account with the more and the greater effects of God's fatherly indignation againſt him: and the corruption of hu-

vanceth, i
holy ſcript
30, 31, 32
'children
'and wall
'ments, i
'ſtatutes,
'my com
'will I vi
'ſion with
'iniquity
'verthele
'neſs will
'from him
'faithfuln
'covenant
'nor alter
'gone out
to deny it,
affirm, th
lievers, a
juſtificatio
vation, fo
contrary
'Not by
'ouſneſs
'done, bu
'mercy he
vi. 23. 'T

you live, that as the Lord first loved you freely, he hereafter heal your backslidings, and still love

changeth according e variation of their and walk; contrary m. xi. 29. 'The gifts calling of God are out repentance.' But the doctrine of the verance of the saints s, namely, That true vers can neither fall totally, nor finally, er from relative grace, from inherent grace; anthor's doctrine in point must stand also: the sins of believers, great or many soever be, can never be of kind, which is inconsi- with a state of grace; another than that of ties. See page 226. (z). And how low so- grace is brought in the of a believer, at any through the preva- cy of temptation; yet he never altogether lose inherent holiness, nor he at any time live af- the flesh. For, accord- to the scripture, that not the spot of God's ldren; but he, who so s, neither is, nor ever one of them, Rom. vi. How shall we that are ead to sin, live any long- therein?' Verse 14. n shall not have domi- on over you: for ye e not under the law, rt under grace.' Chap. 1. 'Them which are in 'Christ Jesus, who walk 'not after flesh, but after 'the Spirit.' See ver. 4. 1 John iii. 9. 'Whosoever is 'born of God doth not 'commit sin: for his seed 'remaineth in him, and he 'cannot sin, because he is 'born of God.'

"God foresaw what infirmities thou wouldst have before he gave Christ this commission: and Christ foresaw them before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance, why should it now? ---While they do continue, the love of God to thee is not hindered by them." Charnock, vol. 2. edit. 2. page 749.

"Observe a twofold distinction, 1. Between God's love in itself, and the manifestation of it to us. That is perpetual and one---without change, increase or lessening---: but the manifestation of this love---is variable, according to---our more or less careful exercise of piety.---2. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make.---Parents, I am sure, are well skilled in putting this difference between the vices and persons of their children those they hate,

Ma. Well, Sir, you have fully satisfied me in this [illegible]: and therefore I pray you proceed to shew [illegible] is that reward which the law of Christ promi[illegible] which you said I might hope for, in case of my [illegible]ience thereunto?

Man. Why, the reward which (I conceive) the [illegible] of Christ promiseth to believers, and which they [illegible] hope for, answerable to their obedience to it (*v*), [illegible] a comfortable being in the enjoyment of sweet [illegible]mmunion with God in Christ, even in the time of [illegible]s life, and a freedom from afflictions both spiri[illegible]al and corporal, so far forth as they are fruits and [illegible]fects of sin, as it is any transgression of the law of [illegible]rist (*w*).' For you know, that so long as a child [illegible]th yield obedience to his father's commands, and [illegible] nothing that is displeasing to him, if he love his [illegible]ld, he will carry himself lovingly and kindly to[illegible]rds him, and suffer him to be familiar with him, [illegible] will not whip, nor scourge him for his disobe[illegible]ce. Even so, if you unfeignedly desire and endea[illegible] to be obedient unto the mind and will of your [illegible] Father in Christ; in doing that which he com[illegible], and in avoiding that which he forbids, both [illegible] your general and particular calling; and that to [illegible] and that you may please him: then, answerably [illegible] you do so, your Father will smile upon you, when [illegible]ou shall draw near to him in prayer, or any other of [illegible]is own ordinances; and manifest his sweet presence [illegible]nd loving favour towards you; and exempt you [illegible]rom all outward calamities, except in case of trial of [illegible]our faith and patience, or the like, as it is written, 2 Chron. xv. 2. 'The Lord is with you, while ye are 'with him; and if you seek him, he will be found of 'you.' And so the apostle James saith, Jam. iv. 8. 'Draw

(*v*) Though not for their obedience, but for Christ's obedience.

(*w*) I read the last word of this sentence, Christ, not works, judging it plain, that the latter is a press-error. See the third line of this page, and the reason here immediately following, with the first paragraph, page 315.

erefore, whenſoever you ſhall hereafter tranſ-
ny of the ten commandments, you are to know, that

nner man, by virtue ſame penalty, he is or his tranſgreſſion, eprived of the com- nſe, exerciſe, and eaſure of his graces; enſe of God's love, ce, joy, actual com- with God, and ac- iim in duties; to be t under deſertion, of God's face, with- g of the light of the countenance; and walk in darkneſs, to urning without the d to cry and ſhout e Lord ſhutteth out yer: to be thrown onies of conſcience, with the arrows of ighty in his ſpirit, ed about and diſ- with the terrors of iz'd with the fearful enſions of God reven- ath againſt him, and brought unto the f abſolute deſpair. all this, he is liable uffetings of Satan, rid temptations, and, puniſhment of one e ſuffered to fall in- her. And all theſe virtue of the penalty l to the law in the Chriſt, meet in the the offending belie- gether and at once. howbeit God no hreatens to caſt be- nChriſt into hell, yet he both threatens, and often executes, the caſting of a hell into them, for their provocations.

Only, the (revenging) wrath and curſe of God are no part of the penalty to believers in Chriſt, according to the truth, and our author. But, whether or not this penalty, as it is without theſe, leaves the moſt holy and awful law of the great God, and our Saviour JESUS CHRIST, moſt baſe and deſpicable, the ſober-minded reader will eaſy judge for himſelf.

"The one, (viz juſtifica- "tion) doth equally free all "believers from the reven- "ging wrath of God, and "that perfectly in this life." Larg. Catech. queſt. 77. "They can never fall from "the ſtate of juſtification; "yet they may, by their ſins, "fall under God's fatherly "diſpleaſure, and not have "the light of his countenance "reſtored unto them, until "they humble themſelves, "confeſs their ſins, beg par- "don, and renew their faith "and repentance." Weſtm. Conf. ch. 11. art. 5. 'They "may---fall into grie- "vous ſins, and for a time "continue therein; where- "by they incur God's diſ- "pleaſure, and grieve his "holy Spirit, come to be de- "prived of ſome meaſure "of

which the Lord ſaith, Iſa. xxvii. 9. '
' fore ſhall the iniquity of Jacob be pu
' is all the fruit, even the taking awa
indeed, ſaith Mr. Culverwell *, afflict
God's bleſſing, are made, ſpecial mean
that ſinful corruption, which is ſtill i
believers; and therefore are they, in
aptly compared to medicines. for ſo th
to all God's children, moſt ſovereign
cure all their ſpiritual diſeaſes. And i
all of us great need thereof; for as
Galatians, p 66. truly ſaith, We are
fectly righteous; for whilſt we remain
dwelleth in the fleſh, and this remna
purgeth. Wherefore, ſaith the ſame
nother place *(y)*, When God hath rem
received a man into the boſom of grac
he lay on him all kind of afflictions; a
and renew him from day to day. An

* *Of faith, page* 426.

" of their graces and com-
" forts, have their hearts
" hardened, and their con-
" ſciences wounded; hurt
" and ſcandalize others,
" and bring temporal iudg-

" what affli
" life, they
" them, a
" from the
" threatned
Ibid. chap.

ie I must truly faith, if we look on the flesh,
ito the law; there is no man so perfect, that
found a sinner; nor no man so pure, that
not need to be purged. And thus doth the
chastise believers, to heal their natures, by pur-
nt that corruption that remains therein.
d therefore, whensoever you shall hereafter feel
ord's chastising hand upon you, let it move you
e the prophet Jeremiah's counsel, that is to
ch and try your ways, and turn unto the Lord,'
iii. 40. and confess your sins unto him, say-
with the prodigal, Luke xv. 21. 'Father, I
e sinned against heaven, and in thy sight, and am
more worthy to be called thy son;' and beg
n and forgiveness at his hands, as you are taught
fifth petition of the Lord's prayer, Matth. vi.
et do not you crave pardon and forgiveness at
nds of the Lord, as a malefactor doth at the
of a judge, that feareth condemnation and
; as though you had sinned against the law of
, and therefore feared hell and damnation: but
n beg pardon and forgiveness, as a child doth
hands of his loving father; as feeling the fruits
fatherly anger, in his chastising upon you, and
ing the continuance and augmentation of the
if your sin be not both pardoned and subdued (z):
erefore do you also beseech your loving Father
due your iniquities, according to his promise,
vii. 19. And if you find not that the Lord
eard your prayers, by your feeling your iniqui-
bdued (a); then join with your prayers fast-
d weeping, if you can; that so you may be
ore seriously humbled before the Lord, and more
fervent

Matth. vi. 9, 12. 'this manner there-
pray ye: Our Father
h art in heaven---
ve us our debts, as
rgive our debtors.'
The subduing of sin is the mark of God's hearing prayer for the pardon of it; if one feels not his iniquity subdued, he cannot find that God hath heard his prayer for pardon.

(e) The author doth here no otherwise exhort the believer to yield free obedience, without respect to what either the law of works, or law of Christ, promiseth or threateneth; than he exhorts him to perfection of obedience, which, in the beginning of this answer, he told him, not to be attainable in this life. And the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to use all means to increase his faith: and, for his encouragement, he tells him here, That if he by faith applied the goodness of God in Christ to his own soul, in any GOOD MEASURE; then he would, ANSWERABLY, yield obedience, without respect to what either the law of works, or the law of Christ promiseth or threateneth, and only because God commands or forbids. The freeness of obedience is of very different degrees; and believers obedience is never absolutely free, till it be ab-

bedience
proportion
of their fa
ver perfec
the more
freeness o
the less fai
freeness.
(f).

"The
with an
dience;
seems to
commandi
the law,
law's im
with the st
of love."
rit. antic
"The m
(because t
tially free
Cor. iii.
freeness;
freeness,
will in the
the more
less con
freeness
straint."

"Whe
is seen b
justice, th
becometh

unto that, which our Saviour exhorteth his s unto, Mat. x. 8. saying, 'Freely you have ved, freely give.' And this is to serve the without fear of any penalty, which either the works or the law of Christ threateneth, in and righteousness all the days of your life, ng to that saying of Zacharias, Luke i. 74, 75. And this is to pass the time of your sojourning

the man on work to d for his mercy, and all his command- out of love to God, ree gift of justifica- y grace bestowed on or this is the end of indeed, whereby it th of a man more o- e than any other Pract. use of sav. dge, Tit. the third equisite, &c. Fig. 7. tises and threatning- by this doctrine, an- to the holy law in ven with respect to ra: for the law of in his infinite wis- suited to the state creature, to whom ven: and therefore it the believer's eter- pineſs is unalterably l, from the moment union with Christ by yet since sin dwells l still, while in this the promises of fa- smiles, and threaten- f fatherly chastise- are still necessary. is evident, that this ty is entirely founded believer's imperfec- as in the case of a nder age. And there- although his being influenced to obedience by the promises and threatnings of the law of Christ, is not indeed slavish, yet it is plainly childish, not agreeing to the state of a perfect man, of one come unto the measure of the stature of the fulness of Christ. And, in the state of perfection, he shall yield such free obedience as the angels do in heaven, without being moved thereto by any promises or threatenings at all: and the nearer he comes, in his progress to that state of perfection, the more will his obedience be of that nature. So by the doctrine here advanced, the author doth no more disown the necessity of promises to influence and encourage the believer's obedience; nor say, that he ought not to have regard to promises and threatenings; than one is to be reckoned to say, that a lame man hath no need of, and should not have regard unto, the crutches provided for him; when he only saith, That the stronger his limbs grow, he'll have the less need of them, and will lean the less to them.

(*d*) See the preceding note.

§ 12. *Nom.* Sir, in this your anſwer
tion, you have alſo anſwered me: and
ſatisfaction in diverſe points, about wh
Antinomiſta, and I, have had many a
For I uſed to affirm with tooth and nai
to ſay) that believers are under the law,
vered from it; and that they do ſin;
ſees it, and is angry with them; and do
for it; and that therefore they ought to
ſelves, and mourn for their ſins, and
and crave pardon for them: and yet
confeſs, I did not underſtand what I ſaid
I affirmed; and the reaſon was, beca
know the difference betwixt the law, a
of works, and as it is the law of Chriſt

Ant. And believe me, Sir, I uſed to
neſtly as he, that believers are delivered
and therefore do not ſin; and therefor
no ſin in them; and therefore is neith
them, nor doth afflict them for ſin;
they have no need either to humble
mourn, or confeſs their ſins, or beg par
the which I believing to be true, coul
how the contrary could be true alſo. Bu
ſee that by means of your diſtinguiſhin
law, as it is the law of works, and as i
Chriſt, there is a truth in both

do sin; and God sees it, and is angry with
id doth chastise them for it; and that they
humble themselves, mourn and weep, and
ıeir sins, and beg pardon for them: if you
y, as they are under the law of Christ, I
e with you, and never contradict you again.
And truly, friend Antinomista, if either you,
an else, shall hereafter affirm, that believers
ered from the law; and do not sin; and God
in in them; nor is angry with them; nor
ıem for their sins; and that they have no
er to humble themselves, mourn, confess, or
rdon for their sins: if you mean it only as
not under the law of works, I will agree with
l never contradict you again.

I rejoice to hear you speak these words each
: and truly, now I am in hope, that you
come back from both your extremes; and
' neighbour Neophytus in the golden mean;
as the apostle saith, 'the same love, being of
cord, and of one mind.'

Sir, for my part, I thank the Lord, I do now
ee, that I have erred exceedingly, in seeking
stified, as it were, by the works of the law (*e*).
t could I never be persuaded to it before this
or indeed should not have been persuaded to
had not you so plainly and fully handled this
d law. And truly, Sir, I do now unfeignedly
renounce myself, and all that ever I have
ınd by faith to adhere only to Jesus Christ;

is scriptural phrase
ıptly used, to inti-
how men deceive
ves, thinking they
from seeking to be
by the works of the
cause they are con-
they cannot do
orks in the perfec-
ch the law requires:
while, since God is
merciful, and Christ hath
died, they look for the par-
don of their sins, accept-
ance with God, upon the
account of their own works,
tho' attended with some im-
perfections; that is, AS
IT WERE, BY THE
WORKS OF THE LAW,
Rom. ix. 32.

§ 13. But how do you, neighbour N
methinks you look very heavily.

Neo. Truly, I Sir, was thinking o
ſcripture, where the apoſtle exhorts us,
' ourſelves whether we be in the faith,
xiii. 5. Whereby it ſeems to me, th
think he is in faith, when he is not. T
would gladly hear, how I may be ſur
the faith.

Evan. I would not have you to mak
of it, ſince you have grounded your fai
firm foundation as will never fail you
miſe of God in Chriſt is of a tried truth
failed any man, nor ever will *(f)*. The

(f) This anſwer proceeds from taking Neophytus to ſpeak not of the grace, but of the doctrine of faith; namely, the foundation of faith, or ground of believing; as if he had deſired to know, whether the foundation of his faith was the true foundation of faith, or not. This is plain from the two following paragraphs. And upon the ſup-

foundation
thor tells
not have hi
tion of that,
led that que
great length
all his and N
tions on th
page 158 to
Neophytus
ſelf ſatisfied
no inconſi
the author's

you to close with Christ in the promise, without ing any question, whether you are in the faith or for there is an assurance which ariseth from the ise of faith by a direct act; and that is, when a , by faith, directly lays hold upon Christ, and cludes assurance from thence (*g*).

Neo. Sir, I know that the foundation whereon I am ground my faith remaineth sure; and I think I e already built thereon: but yet, because I con- e a man may think he hath done so, when he h not, therefore would I fain know how I may assured that I have done so (*h*)?

Evan.

ians, unreasonably and fully demanding a proof Christ speaking in the a- le: whether, with se- l judicious critics and mentators, we under- that text concerning doctrine of faith, as if apostle put them to try ther they retained the doctrine, or not; or ch is the common, and think) the true under- ding of it, concerning grace of faith; I see no- ng here determining our thor's opinion, as to the of it: but whether he ems here to be against self- amination, especially af- r he had urged that duty Antinomista, and answer- his objections against it, om page 254 to page 261, the candid reader judge.

(*g*) See the note on the finition of faith.

The assurance of Christ's ghteousness is a direct act faith, apprehending im- ted righteousness: the vidence, of our justification ve now speak of is the re- flex-light, not by which we are justified, but by which we know that we are justified." *Rutherfoord's Christ dying and drawing, page* 111. "We had never a question with Antinomians touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are first assured of our justification by faith, not by good works; for we grant the arguments of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance, by signs and effects, which is also divine." *Ibid. page* 110.

(*h*) A good reason, why this assurance, in or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion that cometh not of him who called us; which obligeth men to examine their persuasion, whether it be of the right sort, or not.

o. Yea, indeed, I hope I have in some mea-

an. Then I tell you truly, you have a sure
d, to lay your believing that you have believed
: and as the apostle John saith, 'hereby you may
w that you are of the truth, and may assure
ir heart thereof before God,' 1 John iii. 19.

o. Surely, Sir, this I can truly say, that hereto-
when I have thought upon my sins, I have con-
l of God and Christ, as of a wrathful judge
vould condemn all unrighteous men to eternal
; and therefore, when I have thought upon the
f judgment, and hell-torments, I have even
led for fear, and have, as it were, even hated
And though I have laboured to become righ-
, that I might escape his wrath; yet all that I
l did it unwillingly. But since I have heard you
it so plain, that a sinner that sees and feels his
is to conceive of God, as of a merciful, loving
orgiving Father in Christ, that hath committed
dgment to his Son, who came not to condemn
but to save them; methinks, I do not now fear
rath, but do rather apprehend his love towards
whereupon my heart is inflamed towards him
such love, that, methinks, I would willingly do
ffer any thing that I knew would please him;
vould rather chuse to suffer any misery, than I
d do any thing, that I knew were displeasing to

an. We read in the seventh chapter of St Luke's
l, that when that sinful yet believing woman,
nanifest her faith in Christ by her love to him, in
shing his feet with her tears, and wiping them
h the hairs of her head,' verse 38. he said unto
n the Pharisee, vers. 47. 'I say unto thee, her
s, which are many, are forgiven her, for she
ed much: even so I may say unto you, Nomista,
e same words, concerning our neighbour Neo-
us. And to you yourself, Neophytus, I say, as
st said unto the woman, vers. 48, 50, 'Th

ness him, and will save him; and so ma
ground of his believing: this were to tu
the covenant of grace to the covenant o
from Christ to himself. But if he lool
things in himself, and thereupon concl
cause these things are in his heart, Chrif
by faith, and therefore he is accepted
justified. and shall certainly be saved;
them an evidence of his believing, or t
his believing, that he hath believed; t
to turn back from the covenant of grac
nant of works, nor from Christ to himf
these things in his heart being the daug
and the offspring of Christ, though t
first produce, or bring forth their mo
they in time of need nourish her ‖.

§ 14. *Nom* But. I pray you, Sir, ar
ther things besides these, that he faith
himself, that a man may look upon a
his believing, or (as you call them) as g
lieve that he hath believed?

Evan. Yea, indeed there are divers o
faith, which if a man have in him t
look upon them as evidences that he hat
ed: and I will name three of them un

Whereof the FIRST is, when a ma

: word, as after the food of his souls desiring
times, even as he doth his appointed (*m*)food,
t. 12.

idly, When he desires and delights to exer-
self therein day and night, that is constantly,
2.

dly, When he receives the word of God as
rd of God, and not as the word of man (*n*);
his heart, in the time of hearing or reading it
od's presence; and being affected with it as if
:d himself should speak unto him; being most
with that ministry, or that portion of God's
which sheweth him his sins, and searcheth
most secret conceptions; denying his own
and affections; yea, and his profit and
:s, in any thing, when the Lord shall require
m.

·thly, This a man doth, when he makes the
f God to be his chief comfort in the time of
ictions; finding it, at that time, to be the
ay and solace of his heart (*o*).

: SECOND evidence is, when a man truly loves
ildren of God, (1 John v. 1. that is, all godly
igious persons) above all other sorts of men;
at is, when he loves them not for carnal re-
but for the graces of God which he seeth in
2 John 1, 2. 3 John 1. And when he delights
society and company, and makes them his only
nions, Psal. cxix. 63. and when his well-doing
power) extends itself to them, Psal. xvi. 3.
ng pitiful and tender-hearted towards them, and
receiving of them, and communicating to their
ties with a ready mind, Philem. 7. 1 John iii.
nd when he hath not the glorious faith of
in respect of persons, James ii. 1. 2. but can
himself equal to them of the lower sort, Rom.
6. and when he loves them at all times, even
when

So the margin reads

(*n*) 1 Thess. ii. 13.
(*o*) Psal. cxix. 49, 50.

Rom. xii. 14: and when he strives to o
evil with goodness. being willing to h
relieve them in their misery, and to do t
in soul or body: and lastly, when he
willingly acknowledge his enemy's just
if he were his dearest friend.

§ 15. *Neo.* But, Sir, I pray you, let
question more touching this point; an
pose that hereafter I should see no outw
and question whether I had ever any
videnceS, and so whether ever I did t
no, what must I do then?

Evan. Indeed it is possible you may
condition; and therefore you do well
forehand for it. Now then, if ever it
Lord to give you over to such a condi
me warn you to take heed of forcing an
yourself to yield obedience to God's co
to the end you may so get an evidence
or a ground to lay your believing that
lieved upon; and so forcibly to hasten
before the time (*p*): for although this

(*p*) This forcing one's recover then
self to yield obedience, sing to vie

ick to the covenant of works, (for that you ver do) yet it is to turn aside towards that co- as Abraham did: who, after that he had long for the promised seed, though he was before l by believing the free promise; yet, for the eedy satisfying of his faith ‡, he turned aside nto Hagar, who was (as you have heard) a the covenant of works. So that, you see, this the right way. But the right way for you case, to get your assurance again, is, when r things fail, to look to Christ *: that is, go word and promise, and leave off and cease a- o reason about the truth of your faith; and r heart on work to believe, as if you had ne- done it; saying in your heart, Well, Satan †, : my faith hath not been true hitherto, yet ill I begin to endeavour after true faith; and- re, O Lord, here I cast myself upon thy mercy for 'in thee the fatherless find mercy,' Hos. Thus, I say, hold to the word; go not away, but ou here; and you shall bring forth fruit with e, Luke viii. 16. (q).

i, *Neo.* Well, Sir, you have fully satisfied me ning that point: but, as I remember, it fol- in the same verse, 'know ye not your own i, how that Christ is in you, except ye be re- ites?' 2 Cor. xiii. 5. Wherefore I desire to hear

r. Cotton of New England, in his 13. *questions.* *doubting Christian, page* 37. † *Goodwin's light, page* 194.

a Christian to beware ng this course, in this s not to favour lax- ut to guard him a- beginning his work wrong end, and so la- g in vain; for obey- indeed, must still from believing; since it faith, it is impossi- 'ble to please God,' Heb. xi. 6. 'And whatsoever is 'not of faith, is sin,' Rom. xiv. 23. The following advice sets the matter in full light.

(q) Namely, obedience, whereby you shall recover your evidence.

and kingly office.

Neo. I desire to hear more of this tl
of Christ; and therefore I pray you,
first, how a man may know that Chri
prophetical office in him?

Evan. Why, so far forth as any m
knows that there was a covenant mad
and all mankind in Adam, and that i
covenant (*r*); and that God's justice r
ter (*s*) upon the breach of it; and tha
for that cause, were liable to eternal de
nation; so that if God had condemned
yet had it been but the sentence of an
judge, seeking rather the execution
than man's ruin and destruction; and tl
it home, and applies it particularly t
v. 27. and so is convinced, that he is a
and helpless man: I say, so far forth
this, Christ executes his prophetical of
teaching him, and revealing unto him tl
works. And so far forth as any man hea
that God made a covenant with Abrah
believing seed, in Jesus Christ, offering
all to whom the sound of the gospel co
vi him freely to all that receive him
so justifies them, and saves them eternal
upon such his heart opened to receive t

man taketh an subject, or a theological point into head, whereby he is only made able to discourse; as an habitual and practical point, receiving it into heart by the faith of the gospel, Philip. i. 27. and ying it to himself, and laying his eternal state u- it, and so setting to his seal, that God is true: I so far forth as a man doth this, Christ executes prophetical office in him, in teaching him, and aling to him the covenant of grace. And so far h as any man hears and knows, that 'this is the ill of God, even his sanctification,' 1 Thess. iv. 3. d thereupon concludes, that it is his duty to en- vour after it: I say, so far forth as a man doth s, Christ executes his prophetical office in him, in ching and revealing his law to him. And this I hope sufficient for answer to your first question.

Neo. I pray you, Sir, in the second place, tell me, w a man may know that Christ executes his priestly ice in him?

Evan. Why, so far forth as any man hears and ows, that Christ hath given himself as that only ab- ute and perfect sacrifice for the sins of believers, eb. ix. 26. and joined them unto himself by faith, d himself unto them by his Spirit, and so made em one with him; and is now entered into heaven lf, to appear in the presence of God for them, eb. ix. 24. and hereupon is emboldened to go im- ediately to (*t*) God in prayer, as to a father, and eet him in Christ, and present him with Christ him- lf, as with a sacrifice without spot or blemish: I y, so far forth as any man doth this Christ executes is priestly office in him.

Neo. But, Sir, would you have a believer to go im- ediately unto God? How then doth Christ make ntercession for us at God's right-hand, as the apostle ith he doth? Rom. viii. 34.

Evan. It is true indeed, Christ as a public person, presenting all believers, appears before God his Father

(*t*) *i. e.* Even unto. See page 196, note (*s*).

queſt than God the Father; for what
willeth, the ſame alſo the Father (being
with him) willeth. In Chriſt therefore
no where elſe, muſt you expect to have
ons granted; and as in Chriſt, and no
for Chriſt's ſake, and nothing elſe.
I beſeech you to beware you forget not
you go unto the Father to beg any thin
either for yourſelf or others; eſpecia
deſire to have any pardon for ſin, yo
think, that when you join with your pr
weeping and afflicting of yourſelf, that
you ſhall prevail with God to hear yo
your petitions; no, no, you muſt meet G
and preſent him with his ſufferings; yo
mind, and all your confidence, muſt be
in that be as confident as poſſibly you c
poſtulate the matter, as it were, with
ther, and ſay, Lo! here is the perſon t
deſerved it, here is the perſon that will
it; in whom, thou haſt ſaid, Thou a
ed; yea here is the perſon that hath p
and diſcharged the bond for all my ſin
fore, O Lord! now it ſtandeth with t

† *Perkins on the creed, page* 356.

give me. And thus if you do, why then you be assured, that Christ executes his priestly office in you.

Neo. I pray you, Sir, in the third place, shew how a man may know that Christ executes his kingly office in him.

Evan. Why, so far forth as any man hears and knows, 'that all power is given unto Christ, both in heaven and in earth,' Math. xxviii. 18. both to conquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts; and hereupon take occasion to go unto Christ for the ruling of both in him: I say, so far forth as he doth this, why Christ executes his kingly office in him.

Neo. Why then, Sir, it seems that the place where Christ executes his kingly office, is in the hearts of believers?

Evan. It is true indeed; for Christ's kingdom is not temporal or secular, over the natural lives *, or civil negotiations of men; but his kingdom is spiritual and heavenly, over the souls of men, to awe and inner-rule the heart, to captivate the affections, to bring into obedience the thoughts, and to subdue and pull down strong-holds. For when our father Adam transgressed, he, we, and all of us, forsook God, and chose the devil for our lord and king; so that every mother's child of us are, by nature, under the government of Satan; and he rules over us, till Christ come into our hearts, and dispossesseth him; according to the saying of Christ himself, Luke xi. 21, 22. 'When a strong man armed keepeth his palace, his goods are in peace:' that is, saith Calvin †, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance; but when Christ comes to dwell in any man's heart by faith; according to the measure of faith he dispossesseth him, and seats himself in the heart, and roots out, and pulls down all that withstands his government there: and, as

* *Reynolds on Psal.* cx. *p.* 9. † *Harmony, p.* 329.

gainſt it, and to make complaints to hir
and to deſire power and ſtrength from hin
and all, becauſe it moſt withſtands the
of Chriſt, and is the rankeſt traitor to Chi
he uſeth all the means he can to bring i
judgment-ſeat of Chriſt; and there he cal
againſt it, ſaying, O Lord Jeſus Chriſt,
bel and a traitor, that doth withſtand
ment in me; wherefore, I pray thee,
execute thy kingly office in me, and ſub
vanquiſh and overcome it. Whereupon
the ſame anſwer that he did to the centu
'thy way, and as thou haſt believed, ſo
'unto thee,' Matth. viii. 13. (*w*).

And as Chriſt doth thus ſuppreſs all
nors but himſelf in the heart of a believer,
raze out and deface all other laws, and wr
there, according to his promiſe, Jer. xx
makes them pliable and willing to do an
will; and that becauſe it is his will.
mind and will of Chriſt, laid down in hi
manifeſted in his works, is not only the
liever's obedience, but alſo the reaſon of i
heard a godly miniſter ſay in the pulpit:

(*w*) Namely, believed lief brings al

not only do that which is Christ's will, but he it because it is his will *.

O that man which hath the law of Christ written in heart! according to the measure of it, he reads, he rs, he prays, he receives the sacrament, he keeps Lord's day holy, he exhorts, he instructs, he con-, and doth all the duties that belong to him in general calling, because he knows it is the mind will of Christ he should do so; yea, he patient-suffers, and willingly undergoes afflictions, for cause of Christ, because he knows it is the will Christ: yea, such a man doth not only yield o-dience, and perform the duties of the first table of law, by virtue of Christ's command, but of the ond also. O that husband, parent, master, or gistrate that hath the law of Christ written in his rt! he doth his duty to his wife, child, servant or bject, willingly and uprightly, because Christ re-ires it and commands it. And so that wife, child, vant or subject, that hath the law of Christ written his or her heart, they do their duties to husband, rent, master, or governor, freely and cheerfully, cause their Lord Christ commands it. Now then, you find these things in your heart, you may con-ude that Christ rules and reigns there, as Lord and ng.

* *Mr. Caryl at Black-friers.*

CHAP IV.

Of the Heart's Happiness; or, *Soul's Rest.*

1. *No Rest for the Soul, till it come to God.* § 2. *How the Soul is kept from Rest in God.* § 3. *God in Christ, the only true Rest for the Soul.*

1. *Neo.* SIR, be pleased to give me leave to tell you some part of my mind, and then will I

tural instinct, doth gape and cry
yea, for such nutriment as may
tender condition: and if the nurse
gligence or ignorance, either give
all, or else such as it is not capab
the child refuseth it, and still crieth,
desire, after the dug. Yet doth n
this estate, know, by any intellect
understanding, what itself desireth.
poor soul doth cry to God, as for its
ment (z): but his understanding, lil
rant nurse, not knowing what it criet
fer to the heart, a creature instead
thus, by reason of the blindness of
ing, together with the corruption of
disorder of the affections, man's soul
lence (a) from its proper center, eve

(z) Man's poor soul, before it is enlightned, naturally cries to God, as the young ravens cry to him, Job xxxviii 41. not knowing to whom: and it cries for him, as its proper nourishment, as the new-born infant for the breast, not knowing for what. Only it feels

is, till it co
ment of Go
as the infa
breast, Isa.
'ye may sa
'fied with
'her conso

(a) Name
to its natur
stitution (i

2. O how many ſouls are there in the world, that
indered, if not quite keep, from reſt in God, by
n that their blind underſtanding doth preſent
their ſenſual appetites varieties of ſenſual objects!
there not many a luxurious perſon's ſoul hin-
l, if not quite kept, from true reſt in God, by
beauty which nature hath placed in feminine fa-
b), eſpecially when Satan doth ſecretly ſuggeſt
ſuch feminine hearts a deſire of an artificial dreſ-
from the head to the foot; yea, and ſometimes
ting the face, like their mother Jezebel?
id is there not many a voluptuous epicure's ſoul
ered, if not quite kept, from reſt in God, by be-
ng the colour, and taſting the ſweetneſs of dainty
ate diſhes, his wine red in the cup, and his beer
nber-colour in the glaſs? In the ſcripture we
of a certain man, that fared deliciouſly every
as if there had been no more but one ſo ill diſ-
l; but in our times, there are certain hundreds,
of men and women, that do not only fare deli-
ſly, but voluptuouſly, twice every day, if not

id is there not many a proud perſon's ſoul hin-
l, if not quite kept, from reſt in God, by the har-
ous ſound of popular praiſe, which, like a load-
, draweth the vain-glorious heart to hunt ſo
the more eagerly, to augment the echo of ſuch
windy reputation?
id is there not many a covetous perſon's ſoul
ered, if not quite kept, from reſt in God, by the
f great abundance, the words of wealth, and
lory of gain?
d is there not many a muſical mind hindered,
quite kept, from ſweet comfort in God, by the
ony of artificial concord upon muſical inſtru-
?
d how many perfumed fools are there in the
Y 3 world,

i. e. Womens faces.

whole life, is spent in seeking satisfac
ſual appetite.

Nom. Indeed, Sir, this which you
may ſee truly verified in many men, v
days about theſe vanities, and will affo
religious exerciſes; no not upon the
their good will.

Evan. You ſay the truth: and ye
withal, that a man, by the power of
ence, may be forced to confeſs, that hi
pineſs are in God alone, and not in the
and to forſake profits and pleaſures, an
jects, as unable to give his ſoul any tru
and fall to the performance of religio
yet reſt there, and never come to Go
if we conſider it, either in the rude m
ſual livers, or in the more ſeemingly
ſhall perceive that the religious exer
ſtrongly deceive, and ſtrangely delud
their hearts happineſs in God

For the firſt ſort (*c*), though they h
their belly their beſt God, and do no
Bacchus, *Apollo*, or *Venus* (*d*); thoug
ence do accuſe them, that theſe thing
yet in that they have the name of Ch
on them in their baptiſm, and foraſm

epeat the Lord's prayer, the apostles creed, e ten commandments; and in that, it may be have lately accustomed themselves to go to , to hear divine service, and a preaching now en; and in that they have divers times receiv- sacrament; they will not be persuaded, but od is well pleased with them: and a man well persuade them, that they are not men omen, as that they are not in a good condi-

l for the second sort (*e*), that ordinarily have human wisdom, and human learning, than the sort, and seem to be more holy and devout than mer sort of sensual ignorant people; yet how are there of this sort, that never pass further he outward court of bodily performances; feed- d feasting themselves, as men in a dream; sup- themselves to have all things, and yet indeed nothing, but only a bladder full, or rather a full, of wind and worldy conceptions?

there not some, who give themselves no more l searching, and seeking out for knowledge in re-learnedness, and clerk-like skill, in this art, at language, till they come to be able to re- ll the historical places in the bible; yea, and all exts of scripture, that they conceive do make ne private opinion of theirs, concerning cere- s, church-government, or other such circum- l points of religion, touching which points re very able to reason and dispute, and to put such curious questions, as are not easily an- l?

not some of these men (*f*) called sect makers, getters or devisers of new opinions in religion;

Namely, the more gly religious.

viz. Of these spoken e paragraph immedi- receeding, whom he begins to distribute here into three classes or sorts; all belonging to the second sort, to wit, the more seemingly religious.

ral conſtruct
conceits of t
ny.

And are th
are ready to e
cially, if it con
and have a ſhe
the bible, and ſ
their former w
new way can bu
and, with a gra
wards heaven,
of his new y co
quently uſe this
theſe men are, b
poſing to themſelv
farther truth to t
neſs of their unde
any ſupernatural t
learning, and clerl
into the ſcriptures
entertain any form
ſuggeſted unto them

And are there no
men, that are exceſſi
of religious exerciſes
that this was the very
and therefore he will

as being another thing than bodily exercise, and That it is profitable, *&c.*

And do not you think there are some men, at this and know none other good, than bodily exer- and can hardly distinguish betwixt it and godli- ? Now these bodily exercises are mutable and va- ble, according to their conceits and opinions: for sects have their several services, (as they call them) all bodily, and, for the most part, only bodily, which they perform to establish a rest to their ls, because they want rest in God. And hence it is, at their peace and rest is up and down, according to ir working better or worse. So many chapters st be read; and so many sermons must be heard; d so many times they must pray in one day; and so any days in a week, or in the year, they must fast, c. or else their souls can have no rest. But mistake e not, I pray, in imagining, that I speak against the ing of these things; for I do them all myself, but ainst resting in the doing of them, the which I de- e not to do.

And thus you see that man's blind understanding ith not only present unto the sensual appetite sensual jects, but also to the rational appetites rational ob- ects: so that man's poor soul is not only kept from st in God, by means of sensuality, but also by means of formality. If Satan cannot keep us from rest in God, by feeding our senses with our mother Eve's ap- ple; then he attempts to do it, by blinding our eyes, and so hindering us from seeking the paths of the gospel. If he cannot keep us in Egypt, by the flesh-pots of sensuality; then will he make us wander in the wilderness of religious and rational formality. So that if he cannot hinder us more grosly, then he attempts to do it more closely.

Nom. But, Sir, I am persuaded there be many men, that are so religiously exercised, and do perform such duties, as you have mentioned; and yet rest not in them, but in God.

Evan. Questionless there be some Christians that look

although I would have you Stoically to refuse
ful use of any of the Lord's good creatures,
he shall be pleased to afford you; neither do I
you from all comfort therein. But this is it
do desire, to wit, that you would endeavour
to such a peace, rest and content in God, as
Christ; that the violent cry of your heart
restrained, and that your appetites may not be
ble, nor so unruly, as they are naturally; but
e unrulinesse thereof may be brought unto a
mely decorum and order; so that your sen-
petites may, with much more easinesse and
ednesse, he denied the objects of their desires;
d contended (if occasion be) with that which
repugnant to them, as with hunger, cold,
ess, yea and with death itself. For such is
nderful working of the heart's quiet and rest
that although a man's senses he still exercised
upon, their proper objects, yet may it be truly
at such a man's life is not sensual. For indeed
rt taketh little contentment in any such exer-
it being for the most part exercised in a more
ndent communion with God, as he is in Christ.
indeed the man that hath this peace and rest in
ay be truly said to use this world as though he
not, in that he receiveth no cordial content-
rom any sensual exercise whatsoever, and that
his heart is withdrawn from them. Which
awing of the heart is not unaptly pointed at,
speech of the spouse, Cant. v. 2. 'I sleep, saith
ut my heart waketh.' Even so may it be said,
ch a man, he is sleeping, looking, hearing, tas-
smelling, eating, drinking, feasting, *&c.* but
rt is withdrawn from the creature, and rejoic-
God his Saviour, and his soul is magnifying his
so that, in the midst of all sensual delights,
rt secretly saith, Ay, but my happinesse is not

1. But, Sir, I pray you, why do you call ra-
and religious exercises a wildernesse?

Evan.

r human or divine; and press hard to know God powerful experience. And tho' your knowledge reat, and your obedience surpassing many; yet uld I have you to be truly nullified, annihilated, made nothing, and become fools in all fleshly dom; and glory in nothing, but only in the rd (*l*). And I would have you, with the eye of th, sweetly to behold all things extracted out of e thing; and in one to see all (*m*). In a word, I uld have in you a most profound silence, conning all curious questions and discourses; and to nder much in your heart, but prate little with your ngue. Be swift to hear, but slow to speak, and w to wrath, as the apostle James advises you, Jam. 19. and by this means will your reason be subted, and become one with your faith; for then is ason one with faith, when it is subjugated unto ith; and then will reason keep its true lists and liits, and you will become ten times more reasonable an you were before. So that I hope you now e, that the heart's farewel from the sensual and rasual life is not to be considered absolutely, but rectively; it doth not consist in a going out of eier, but in a right use of both.

§ 3. *Nom.* Then Sir, it seemeth to me, that God Christ, apprehended by faith, is the only true rest r man's soul.

Evan. There is the true rest indeed; there is the st which David invites his soul unto, when he saith Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.' Psal cxvi. 7. 'For we which have believed, saith the author to the He-

(*l*) 2 Cor. xii, 11. 'Though I be nothing.' 1 Cor. iii. 18. 'Let him become a fool, that he may be wise.' Chap. i. 31 'He that glorieth, let him glory in the Lord.

(*m*) According to that saying of our Lord, Matth. xix. 17. 'There is none good, but ONE, that is GOD.'

(o) This is one of the most solemn gospel-offers to be found in all the New Testament: and our author seems here to point at, what I conceive to be, the true and genuine sense of it. The words, labouring, and heavy laden, do not restrict the invitation and offer to such as are sensible of their sins, and longing to be rid of them, tho' indeed none but such will really accept; but they denote the restlessness of the sinful soul of man; a qualification (if it is so called) to be found in all that are out of Christ, whether they have, or have not any notable law-work on their conscience.

I say notable, to distinguish it from that which is common to all men, even to heathens, Rom. ii. 15. Our father Adam led his whole family away out of their rest in God; and so left them with a conscience full of guilt, and a heart full of unsatisfied desires. Hence his children soon find

' daughter
' REST for
blinded soul
ing for rest
it labours in
gion of the
rest to the
in the empt
a rest to the
ter all, the
still heavy la
whether it
feeling there
the heart it
load of unsa
so neither
other can fi
This is the
all men. A
labouring, a
Christ here
may come t
will give the
ly, a rest fo
ences, unde
his blood;
their hearts
ment of God
This is m
the scriptur
Eccl. x. 15.
of the foolish
one of the

ınd friends, believe it, we ſhall never find a happineſs, and true ſoul's reſt, until we find . For howſoever a man may think, if he had ıan's wit, and that man's wealth, this man's ', and that man's pleaſure, this wife, or that d, ſuch children, and ſuch ſervants, his heart be ſatisfied, and his ſoul would be contented; ıich of us hath not, by our own experience, the contrary? For, not long after that we btained the thing we did ſo much deſire, and n we promiſed ourſelves ſo much happineſs, ıd content, we have found nothing but vanity nptineſs in it. Let a man but deal plainly is own heart, and he ſhall find, that notwith-g he hath many things, yet there is ever one wan ting: for indeed man's ſoul cannot be ſa-with any creature, no not with a world of 'es. And the reaſon is, becauſe the deſires of ſoul are infinite, according to that infinite :ſs, which it once loſt in loſing God. Yea, ın's ſoul is a ſpirit; and therefore cannot com-ıte with any corporal thing: ſo that all crea-not being that infinite and ſpiritual fulneſs, our hearts have loſt, and towards the which o ſtill re-aſpire; they cannot give it full con-nt.

', let me ſay more; howſoever a man may, in dſt of his ſenſual fulneſs, be convinced in his nce, that he is at enmity with God, and there-ı danger of his wrath and eternal damnation; and

re, and the people 'eary themſelves for 'anity,' Iſa. lv. 2. refore do ye ſpend ır labour for that ſatisfieth not?' See 94. note (q). The t laments over a more inſenſible than or the aſs, ſaying, 'Ah ſinful nation, a people laden with iniquity,' Iſa. i. 3, 4. And the apoſtle ſpeaks of 'ſilly women laden with ſins, led away with divers luſts, ever learning, and never able to come to the knowledge of the truth,' 2 Tim. iii. 6, 7.

his ſins, both paſt, preſent, and to co
and fully pardoned (q), and God in Ch
reconciled unto him; the Lord doth
reveal his fatherly face unto him in C
make known that incredible union be
the believing ſoul, that his heart be
contented in God, who is the proper
being; for hereupon there comes into
peace flowing from the God of peace,
emptineſs of the ſoul with true fulneſs,
of God; ſo that now the heart ceaſeth
underſtanding and reaſon, in ſeeking ei
objects, or augmentation of degrees, i
henſible thing: and that becauſe the r
of the mind, which did before cauſe un
diſorder, both in the variety of mental
alſo in the ſenſual and beaſtly exerciſes
and external members, is ſatisfied and
For when a man's heart is at peace in G
come truly full. in that peace and joy
ſtanding; then the devil hath not tha
vail againſt his ſoul, as he had befor
right well, that it is in vain to bait his h
fits, pleaſures, honour, or any other f
ing good, to catch ſuch a ſoul, that i
in God; for he hath all fulneſs in G

added to fulness, but it runneth over? Indeed hearts, like empty hogsheads, are fit to receive tter which shall be put into them: but the heart believer, being filled with joy and peace in be-, doth abhor all such base allurements; for nath no room in itself to receive any such seem-ntentments. So that, to speak as the truth is, nothing that doth truly and unfeignedly root ness out of the heart of man, but only the anquility of the mind, or the rest of the soul in And, to say as the thing is, this is such a peace ch a rest to the creature in the Creator, that, ing to the measure of its establishment by faith ated comprehensible thing can either add to it, nact from it; the increase of a kingdom cannot nt it; the greatest losses and crosses in worldly cannot diminish it; a believer's good works do v from it, and ought not to return to it (*r*); ought human frailties to molest it (*ss*). How-this is most certain, neither sin nor Satan, law nscience hell nor grave, can quite extinguish it: s the Lord alone that gives and maintains it; m have I in heaven but thee?' (saith David) there is none upon earth that I desire besides ' Psal. lxxiii. 25. It is the pleasant face of God ist that puts gladness into his heart, Psal. iv 7. hen that face is hid, then he is troubled. Psal. But to speak more plainly, though the peace and

Namely, to be any the fountain of it, time to come; as rs return unto the hence they came, a part of the store ir own fresh supply: is the Lord alone res and maintains it, author afterwards eth it.

For these we are ne-e from in this life. And true repentance, and gospel-mourning for sin, are so consistent with it, that they flow from it, according to the measure thereof, Psal. lxv. 3. 'Iniquities pre-'vail against me: as for our 'transgressions, thou shalt 'purge them away,' Zech. xii. 20. 'They shall look 'upon me, whom they have 'pierced, and they shall 'mourn.'

this their Redeem
the joy of their I
people that are k
minds are ſtayed i

Wherefore, my
I beſeech you tak
until you come to
ſouls in God: O,
yourſelves with a
of power! O, be
conſiſteth either in
examination! nor
of knowledge, the
rational concluſions
cries of an accuſing
take their laſt fare
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tion, and bid them
ſouls to do any long
bodily things here b
love upon them, or
ſouls are of a higher
their well-being muſ
higher and purer tha

True it is, that we

touch God in an immediate unity: but yet there is pure counter-part of our natures (u); and that pure humanity is immediately* knit to the purest Deity; and by that immediate union you may come to a mediate union; for the Deity, and that humanity being united, make one Saviour, head and husband to souls: and so you being married to him, that is, God, in him, you come also to be one with God; he one by personal union, and you one by a mystical. Lift up then your eye, and fix it on him, as on the chiefest of men, the perfection of spiritual beauty, the treasure of heavenly joy, the true object of most fervent love. Let your spirits look, and long, and seek, after this Lord; let your souls cleave to him, let them cling about him, and never leave him, till he be brought into the chambers of your souls; yea, tell him resolutely, you will not leave him, till you hear his voice in your souls, saying, 'My well-beloved is mine, and I am his;' yea, and tell him, you are sick of love. Let your souls go, as it were, out of your bodies, and out of the world, by heavenly contemplations: and treading upon the earth, with the bottom of your feet, stretch your souls up, to look over the world, into that upper world, where her (v) treasure is, and where her beloved dwelleth.

And, when any of your souls shall thus 'forget her own people, and her father's house', Christ her king shall so desire her beauty,' Psal. xlv. 10 11. and be so much in love with her, that, like a loadstone, this love of his shall draw the soul in pure desire to him again: and then, 'as the hart panteth after the rivers of water, so will your soul pant after God,' Psal. xlii. 1.

And then, according to the measure of your faith, your souls shall come to have a real rest in God, and be filled with joy unspeakable and glorious.

 Where-

* *Rouse mystical marriage, page* 8, 9.

(u) *viz.* The pure and spotless human nature of Christ.

(v) Your soul's.

will arife from y
firft towards Gc
fake! and then,
faith, will be yc
alfo to man for C
kindly fruit of lov
fruit, as kindly
fruit: for the fou
communion. fo l
pleafure and delig
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ritual he makes he
making her of one

So that, for a cc
verlafting love of C
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commandments, anc
to do his will. And
down felf love, and
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the world into cont

rist with upon face, you shall see and feel things utterable; and be changed from beauty to beauty, m glory to glory, by the Spirit of this Lord; and be happy in this life, in your union with happiness, 1 happy hereafter, in the full fruition of happiness); whither the Lord Jesus Christ bring us all in due time. *Amen.*

The CONCLUSION.

AND now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,' Acts xx. 32.

Neo. Well, Sir, at this time I will say no more, but at it was a happy hour wherein I came to you, and happy conference that we have had together. Surely, r, I never knew Christ before this day. O what ase have I to thank the Lord for my coming hi-er, and my two friends as a means of it! and, Sir, the pains that you have taken with me, I pray the rd to requite you: and so, beseeching you to pray Lord to increase my faith, and to help my unbe-f, I humbly take my leave of you, praying the God love and peace to be with you.

Nom And truly, Sir, I do believe that I have cause speak as much in that case as he hath: for though ave outstript him in knowledge, and it may be also strict walking, yet do I now see, that my actions re neither from a right principle, nor to a right d; and therefore have I been in no better condi-n than he. And truly, Sir, I must needs confess, I ver heard so much of Christ and the covenant of ace, as I have done this day (z). The Lord make it

(y) *i. e.* Of God himself Christ.

(z) This is here fitly put o the mouth of Nomista, prevailing of legal prin-les and practices among professors being much owing to legal preaching; the success whereof is not be wondered at, since it is a rowing with the stream of nature.

your paths, I t
'grace of our L
'rit.' *Amen.*

Evan. 'Nov
'again from the
'herd of the sh
'lasting covenar
'work, to do hi
'well-pleasing i
'whom be glory
20, 21. John vii
'you shall be fr
'therefore in tl
'made us free.'
'berty for an occ
'one another.' C
'walk according
'and mercy, and
25. 'I thank the
'earth because th
'wise and prudent
1 Cor. xv. 10. 'I
'they all; yet not
'with me.' Psal. x
'pride come against

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THE MARROW OF MODERN DIVINITY.

THE SECOND PART.

TOUCHING

e most Plain, Pithy, and Spiritual EXPOSITION f the TEN COMMANDMENTS, the Examination f the Heart and Life by them, the Reason why e Lord gave them, and the Use that both Unbe-vers and Believers are to make of them.

itable for any Man, who either desires to be dri-en out of himself to Christ, or so to walk as that e may please Christ.

In a DIALOGUE betwixt

ANGELISTA, a Minister of the Gospel.
NOMOLOGISTA, a Pratler about the Law. And
OPHITUS, a young Christian.

By EDWARD FISHER,

Author of the FIRST PART.

To which is added,

A APPENDIX, containing the difference betwixt the Law and the Gospel, by the same AUTHOR.

Tim. i. 8. *We know that the law is good, if a man use it lawfully.*

THE FIFTH EDITION.

GLASGOW:
ted by JOHN BRYCE, and sold at his Shop in the SALT-MARKET. 1766.

THE Marrow of the ſecond
that of the firſt, ſweet and
commandments of God are marrow
as well as the promiſes; and they
taſte the marrow of the promiſe wh
commandments. This little treat
the bone, the hard part of the comm
a plain expoſition, that ſo all, e
Chriſt, yea, ſuch as are yet out of
ſuck out and feed upon the marrow
meditation.

6 Sept. 1648.

JOSEPH

TO THE RIGHT HONOURABLE

OHN WARNER,

rd Mayor of the most renowned city of LONDON.

T. wisheth a most plentiful increase of spiritual wisdom, and all necessary graces for the discharge of his duty, to the glory of God, and the good of his people.

Right Honourable,

THE rod of God's judgments hath been now long upon us, which we by our manifold sins have procured, according as is said concerning Jerusalem, Jer. iv. 18. *Thy way and thy doings have procured these things unto thee.* And have we any just ground to hope, that till the cause be taken away, the effect will cease? Can we expect that the Lord will turn away his judgments, till we turn away from our sins? And can we turn away from our sins, before we know them? And can we come to know our sins any otherwise than by the law? Doth not one apostle say, that *sin is the transgression of the law*, 1 John iii. 4. And doth not another apostle therefore say, that *by the law is the knowledge of sin*, Rom. iii. 20. Surely then, a treatise wherein is shewed what

t the sword in vain," Rom. xiii. 14. efore, right honourable, God having cal- you to wield the sword of authority in the famous city of this kingdom, I, a poor in- ant thereof, the author of this ensuing ogue, have, through the advice and persua- of some godly ministers, and through the deration of the suitableness of the subject your place, been moved to take the bold- to offer this work to your worthy name patronage, (not for that I do conceive your our is ignorant of your duty, nor yet for that you to neglect your duty; for your Christi- ntegrity in your place, and your zealous for- ness to reform things amiss by punishing of doers, doth to me witness the contrary) but r to encourage your honour to continue godly course in the ways of well-doing, to advance forward in paths of piety, being re swift in your motion now towards the end your race (your year I mean) that so your aster Christ may have cause to say concerning u as he once did concerning the church of hyatira, "I know thy works, and charity, and service, and faith, and thy works: and the last to be more than the first," Rev. ii. 19. Yea, and that it also may be said concern- g you, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," Mat. xxv. 21.

And so most humbly begging of your honour, at these my poor labours may be accepted, and

THE AUTHOR to the well-affected Reader.

Good Reader,

Do confeſs, there are ſo many both godly and learned expoſitions upon the *Ten Commandments* already extant, that it may ſeem ſelleſs to add any more unto that number. Nevertheleſs, I pray thee, do not think it impoſſible, but that God may by ſuch a weak inſtrument, as I myſelf am, ſhew his power in doing ſomething more, touching this ſubject, than hath yet been done. I do confeſs, I have had good helps from the labours of others, and have made much uſe thereof, eſpecially for matter, but have I not confined my diſcourſe within the compaſs of what I have found in other books, but have from the warrant of the word of God, taken the boldneſs to enlarge it, both in touching the matter and manner, and eſpecially touching the application, wherein I have endeavoured to give both believers and unbelievers their diſtinct portion, by diſtinguiſhing betwixt the *Ten Commandments*, as they are the law of works, having the promiſe of eternal life, and the threatening of eternal death annexed to them, and ſo applying them to the unbeliever; and as they are the law of Chriſt, having the promiſe

rule,
in this world,
need of the 2
as an outwar
begotten in th
in them a will
thereunto, yet
unto them as a
the will of Goc
how to actuate
that as a precio
truly faith, the
out, " Is a lamp
" to their paths,
But yet I do co
Commandments sh
drive on their de
terminate their end
further use to be
believers, nor in u
aim at a further end
cially in unbelievers
them

ıſelves, to Jeſus Chriſt, and that believers
ıolding their own imperfections ſhould
caſion to humble themſelves, and cleave
:e cloſe unto him by faith.

when by way of expoſition, it is only
d what is required, and what is forbid-
every commandment, with exhortations,
ı, and means to do thereafter, it hath been
:d, that divers both profane and meer ci-
eſt people upon the hearing or reading
ſame, have concluded with themſelves,
ey muſt either alter their courſe of life,
ive and endeavour to do more than they
one, and better than they have done, or
ey ſhall never be ſaved, and hereupon
ave take up a form of godlineſs, in hear-
ading, and praying, and the like, and ſo
ıecome formal profeſſors, and therein
:ſted, coming far ſhort of Jeſus Chriſt,
ıd believers themſelves have ſometimes
ccaſion thereby, to conceit that they muſt
ıething towards their own juſtification and
on.

erefore I, yet not I, by any power of mine
but by the grace of God that is with me,
ndeavoured not only to ſhew what is re-
, and what is forbidden in every com-
nent but alſo, that it is impoſſible for any
whether he be an unbeliever or a believer,
:p any one commandment perfectly; yea,
o any one action or duty perfectly, that ſo
: working of God's Spirit in the reading of
ne, men may be moved, not only to turn from
profane, or mere civil honeſt men, to be for-

mal

not my labour be in vain; but my h
and prayer to God shall be, that ma
ceive as much good by the *Marro*
contained in this second bone, as th
have done by that which is contained
that so God may be glorified, and th
dified, and then I have my rewar
me beg of thee, that (for what go
ceivest thereby) thou wilt beg at th
grace for me, that my faith may be
and so my love inflamed towards G
wards man for God's sake, and then
shall keep the law more perfectly t
yet done. The which that we may
grace of our Lord Jesus Christ be w
spirits. *Amen.*

Thine in the Lord Jesu

This 21st of September, 1648.

TO THE

Ingenious READER.

ART thou a friend or an enemy? Whether the one or the other, ſure I am, thou rt much concerned in this treatiſe. Should I rticularize the uſefulneſs of what is herein livered, would it not ſwell to a book of bulk?

There is that ſcattereth and loſeth nothing, the wiſe man ſpeaketh. "It is knowledge and love," the more they ſpread and dilate hemſelves, the greater is their growth.

A ſea is a congregation of waters, all graces n Chriſt are as a confluence and congregation f ſhining favours from the Father of ſpirits; or he is the Ocean of reſt and fulneſs: from his fountain comes all rivers, ſtreams, and beams f light and life; and effects are more copiouſly in their cauſes than in themſelves, as vater is more eminently in the element and ountain than in the ſtreams.

Try, and thou ſhalt find this author hath been at the well-head, and having received wherewithal to draw, hath thence made occults, occulars, dark things clear, and maſſy things light; peruſe him well, and thou wilt be a gainer; for he Expounder of ſecrets hath taught him.

There

be thy Husband, and thou shalt be my spouse." So at the giving out of the law, God begins first with the relation that is between him and his people, viz. I am God, I made you, therefore think not much that I command you: I am your God, I serve you, will you not then serve me? I have said, you shall command me, Isa. xlv. 11. "Concerning the works of mine hands, command you me."

O that you would suffer me to command you and you yourselves yield obedience! God is the Husband, his people the spouse, the wife of his youth, his first and only one, his first and last wife; and, as the author tells thee, husbands and wives should do for each other. I am thy God, saith the Lord, that hath done for thee, done great things for thee; I am he that brought thee out of Egypt, and bought thee out of bondage; thou hast been a slave, but serve me, and I will make thee a king; thou hast been a vassal to an earthly prince, a wicked nation and generation, but I will "reprove kings for "thy sake," 1 Chron. xvi. 21. And thou shalt rule nations with a rod of iron, Rev. ii. 26, 27. All this have I done for thee, and made sure to thee; now hear what thou must do for me, Thou shalt keep close to me, "Have none "other Gods besides me." Notwithstanding all this, *Is dat qui mandat, qui jubet ille juvat.*

He gives who commands, and helps to perform what he commands. O blessed Master! Woe to the man that serves an earthly Mammon instead of thee. This, even this, made the

heavens. are alike fruitlefs and
there be not a gofpel-fpirit to gi
potent pull, and tranflate the m
element.

Art thou a believer, and fayeft
from the law? Art thou not und
fenfe? Confider firft the gofpel-lo
Chrift, frees thee from the law
but not from the law as a pedag
after a foul is brought home to Ch
love be the immediate Lord tha
and conftrains into the obedienc
yet law is the mediate Lord, and
by law, as the will of the loveliest
not this confideration fweeten the
cept?

Chrift's love fhed abroad in a
upwards, and facilitates law; and
rupt will, before Chrift came, w
tyrant, and luft a lawlefs land
brought the man under the law-curf
being come, brings the foul and wh
der the law's command, having fir

Hence the law which was forcing by power, comes fettering by love, Christ's own silken bed. Add to this, that the law leaves not off be a rule of righteousness, because it gives not ce to obey; for then the gospel should be no of faith, because it gives no grace to believe, d God requires no more than he gives, in the or in the other.

Take a hint of the differences that is betwixt law and gospel thus: Under the law, the venant of works, one slip from the way of e bolteth the paradise-door against the offend- and into it again he cannot enter, the law pows no such thing as repentance, Gal. iii. 10. eut. xxvii. 26.

But the covenant of grace, being made with a oor undone-sinner, a slip, an act of unbelief, oth not forfeit the mercy of the covenant, the ovenant stands firm, that there may be a repe- ition of grace still, and though a gracious child hould not sin against a gracious father, yet can e not sin the unpardonable sin, and sin away an ternal priest and covenant out of heaven.

Secondly, The law stints the measure of thy obedience, even to the highest degree; thy whole soul, might and strength, any less is the for- feiting of the life that is lasting, everlasting, but the covenant of grace stints no weak soul; Christ's racks not crying out, "The "strongest faith, or none at all." Many who were poor bruised reeds on earth, are now migh- ty cedars, high, tall, green, growing on the banks of the river of life.

What

and bless God for this author, v
bee, painfully fetched this hon
flowers, and at last brought
Farewel in the Lord.

Thine, if thou

From my study in
Bride's church-
yard, Septem-
ber 22, 1648.

TO THE

E A D E R.

is reported of Linacrus, reading a ser-
on of Christ's in the mount, and consider-
the conversation of men in the world *,
" Either this is not God's gospel, or we
not God's people." Look abroad into
orld, and, (if thine eye be not carnal)
wilt find that most men live without God
world, many having conscience of divine
, yet few knowing God in Christ, some
nt for want of teaching, others ignorant
ant of will to be taught; a price they
(as Solomon saith) in the hand to get
n, but they have no heart to it, despis-
owledge § and hating it, casting it at their
Psal. l. 17. Some knowing, but not
others knowing, and doing something
ally good, theologically evil, yet repose
e weight of their souls upon the crazy
of their duties; ignorance of the spi-
ense of the law, and of the right use of
ertaining unto unbelievers and believers,
in ground of the latter.

 This

ph. ii. 12

laying out of gospel-sorrow. Whoever art, take heed of being wedded to thine blindness; if thou be'est blind, thou art d at noon-day; thou and I have cause to s God for his assisting grace vouchsafed unhis author, who (I dare say) knows much of d, and therefore not a little of himself. The ling of heaven go along with his labours; s is, and shall be the earnest prayer of

Thine affectionate servant

in the gospel,

JOHN CRADOCOT.

READER,

EVERY thing is, and is to be judged *(a)* not according to its out-side and appearce, but according to its more hidden and inard being. Therefore the Stoicks call the ul *To pan homnis*, the all of man, or all e man: and Solomon, speaking of the evilred, or envious man, says of him, Prov. xxiii. "As he thinketh in his heart so is he." nd the lawyers say of the law, *Mens legis est*, the mind or meaning of the law is the law. hey then which acquaint thee with things in

 this

(a) John vii. 2.

Mat. xxii. 40. and which
one word, LOVE) though
they take up but a little r
their meaning exceeding b
ſive; and though the letter
it is the ſpirit, or inward m
will and mind of God; not
thing in the letter which wa
but that the meaning is of
the words do expreſs; now
expreſt ſo briefly, and in
obſcure: *(b)* and hence it
Phariſees, and lawyers, w
dark, as to the meaning of th
there had not been any
Now leſt thou, reader, ſho
ſame ſtone, here's a light to
no more, for the wine is ſo
buſh, only to tell thee, that

RALPH

he MARROW OF MODERN DIVINITY.

THE SECOND PART.

INTERLOCUTORS.

ANGELISTA, a Minister of the Gospel.
OMOLOGISTA, a pratler of the Law. And
EOPHITUS. a young Christian.

eo. SIR, here is our neighbour Nomologista, who, as I suppose, is much misken, as touching a point that he and I have d some conference about; and because I

d whereas the third commandment is, ou ſhalt not take the name of the Lord r God in vain." It is well known that I ſwearer, neither can I abide to hear others ear by the name of God.
d whereas the fourth commandment is, member that thou keep holy the ſabbath ." I am ſure I do very ſeldom either work vel on that day; but do go to the church orenoon and afternoon; and do both read, ear the word of God read, when I come

d whereas the fifth commandment is, nour thy father and thy mother," *&c.* I God, I was very careful to do my duty to rents when I was a child.
d whereas the ſixth commandment is, ou ſhalt not kill." I thank God I never urdered either man, woman, or child; and e, I never ſhall.
d whereas the ſeventh commandment Thou ſhalt not commit adultery." I God, I was never given to women, hath hitherto kept me from commit- hat ſin, and ſo I hope he will do whilſt I

d whereas the eighth commandment is, ou ſhalt not ſteal." I do not remember ver I took the worth of twelve pence of an's goods in all my life.
d whereas the ninth commandment is, ou ſhalt not bear falſe witneſs againſt neighbour." I thank God, I do abhor

that work; and I hope I ſhall then make
ear unto you that the *(a)* ten command-
are but an epitomy or an abridgment of the
God, and that the full expoſition thereof
e found in the books of the prophets and
es, called the Old and New Teſtament.

o. Indeed, Sir, I have told him that we
not ſtick upon the bare words of any of
n commandments, nor reſt ſatisfied with
ire literal ſenſe, but labour to find out the
xpoſition and true ſpiritual meaning of e-
one of them, according to other places of
cripture.

an. If you told him ſo, you told him
which is moſt true; for he that would
underſtand and expound the command-
s, muſt do it according to theſe ſix rules.

rſt, He muſt conſider that every com-
ment (*b*) hath both a negative and an af-
tive part contained in it; that is to ſay,
e any evil is forbidden, the contrary good
nmanded; and where any good is com-
led, the contrary evil is forbidden; for ſaith
ius's catechiſm, (*c*) "The Lawgiver doth
an affirmative commandment comprehend
e negative; and contrariwiſe, in a negative
: comprehendeth the affirmative."

econdly, He muſt conſider that under one
action commanded, or one evil action for-
en, (*d*) all of the ſame kind or nature are
comprehended;

) Exod. xxxiv. 27.
) Pſal. xxxiv. 14.
) Page 529.
) Grounds of religion. Page 207.

Evan. Why he hath revealed himſelf to be ıoſt wiſe, Rom. xvi. 27. Moſt mighty, Deut. ii. 21. Moſt true, Deut. xxxii. 4. Moſt juſt, Jeh. ix. 33. And moſt merciful, Pſal. cxlv. l.

Neo. And how hath he revealed himſelf to us ı his works?

Evan. He hath revealed himſelf in his works ɔ be the Creator of all things, Exod. xx. 11. ınd the Preſerver of all things, Pſal. xxxvi. ı. And the Governor of all things, Pſal. xxxv. 6. And the Giver of every good gift, ames i. 17.

Neo. And how muſt our knowledge of God, nd our belief in him, be expreſſed by their ef- ects?

Evan. We muſt expreſs, that we know and elieve God to be according as he hath reveal- d himſelf in his word and works, by our re- ıembring and acknowledging him whenſoever here is occaſion for us ſo to do.

As for example. When we read or hear ıoſe judgments that the Lord in his word hath ıreatened to bring upon us for our ſins, (*a*) we re to expreſs, that we do remember and ac- nowledge him to be moſt mighty, true, and ıſt, by our fearing and trembling thereat, Pſal. xix. 120. Hab. iii. 16. And when we read or ıear of bleſſings, that Lord in his word hath pro- niſed to beſtow upon us for our obedience, (*b*) hen we are to expreſs, that we do remember nd acknowledge him to be moſt true, and mer- ciful,

(*a*) Deut. xxviii. 16.
(*b*) Deut. xxviii. 2.

ıow muſt we expreſs that we have
rd for our portion?
ɔur loving him with all our hearts,
uls, and with all our might, Deut.

ıow muſt we expreſs that we do
Lord?
muſt expreſs that we do thus love
the acting of our other affections,
ire of moſt near communion with
23. and by our delighting moſt in
xvii. 4. and by our rejoicing moſt in
4. and by our fearing moſt to of-
at. x. 28. and by our ſorrowing
nding him, Luke xxii. 62. and by
alous againſt ſin, and for the glory of
i. 19. And thus have I ſhewed you
d requireth in the affirmative part
ıandment.
y you, Sir, proceed to the negative
w us what the Lord forbiddeth in
ıdment.
ıis firſt Commandment is forbidden
God, Jer. iv. 22. and ſo alſo is un-
bting of the truth of God's word,
d ſo alſo is the want of fearing the
God, Deut. xxviii. 58. and the
eatnings of men, either more, or
threatnings of God, Iſa. li. 12,
ſo is the want of truſting unto,
on the promiſes of God, Luke
the truſting or relying upon our-
romiſes, or any other thing, either
ıch as we do upon God, Jer. xvii.

rowing more, or as much for any world-s or crofs, as for our finning againft God, eff. iv. 15. And fo alfo is our want of or our luke-warmnefs in the caufe of God his truth, Rev. iii. 16. And our corrupt, and undifcreet zeal, Luke ix. 55. And have I fhewed unto you what the Lord re-th, and what he forbiddeth in this command-: and now, neighbour Nomologifta, I pray tell me whether you keep it perfectly or

Nom. Sir, before I tell you that, I pray you me how you prove that the Lord in this mandment doth require all thefe duties, and id all thefe fins?

Evan. Firft, I know that the Lord in this mandment doth require all thefe duties, be-no man can truly have the Lord for his , except he hath chofen him for his porti-and no man can truly chufe the Lord for ortion, before he truly know him; and he doth truly know God, doth truly believe his threatenings and his promifes; and he doth truly believe the Lord's threatenings, ft needs fear and tremble at them; and he doth truly believe the Lord's promifes, ft needs truly love him, for faith doth always duce and bring forth love; and whofoever h truly love God, muft needs defire near mmunion with him; yea, and rejoice in com-nion with him; yea, and fear to offend him; , and forrow for offending him; yea, and be ous for his glory.

 Secondly,

Nom. Then believe me, Sir, I must confess at I come far short of keeping this commandent perfectly.

Evan. Yea, and so we do all of us, am I confient; for have not every one of us sometimes uestioned in our hearts, whether there be a od or no? And as touching the knowledge of od, may not we all three of us truly say with e apostle, 1 Cor. xiii. 9. "We know in part." And which of us hath so feared and embled at the threatenings of God, and at the aking of his rod, as we ought? Nay, have we ot feared the frowns, threats, and power of me mortal man, more than the frowns, threats, nd power of God? It is well, if it have not apeared by our chusing to obey man rather than od: and which of us both so trusted unto, and leied upon the promises of God in time of need, s he ought. Nay, have we not rather trusted nto, and relied upon men and means, than upon God? Hath it not been manifested by our earing of poverty, and want of outward things, when friends, trading, and means begin to fail us, though God hath said, "I will not fail thee, "nor forsake thee," Heb. xiii. 5. And which of us hath so humbled ourselves under the chastising and correcting hand of God as we ought: nay, have we not rather expressed abundance of pride, by our impatience and discontentedness, and want of submitting to the will of God; and by our quarrelling and contending with his rod. And which of us hath so acknowledged God in the time of prosperity, and been so thankful unto him for his blessings, as

tell us how the first and second command-
t differ, the one from the other.

COMMANDMENT II.

van. Why as the first commandment teach-
s to have the true God for our God, and
other; so the second commandment re-
eth that we worship this true God alone,
true worship: and in this commandment
wise there is a negative part expressed in these
ds, "Thou shalt not make to thyself any
raven image," *&c.* And an affirmative part
ded in these words, "But thou shalt wor-
hip me only and purely, according to my
ill revealed in my word."

Neo. I pray you then, Sir, begin with the
mative part, and tell us what be the means
God's worship prescribed in his word.

van. If we look into the word of God,
shall find that the ordinary means and parts
God's worship, are invocation upon the name
God, ministry and hearing of the word of
d, administration and receiving the sacra-
nts, with all helps and furtherances to the
ht performance of the same.

But to declare this more particularly, (*a*)
st of all, prayer both public and private is re-
ired in God's word, as you may see, 1 Tim.
8. Acts ii. 21, 22. Dan. vi. 10. *Secondly,*
ading the word, or hearing it read, both pu-
kly and privately is required in God's word,
you may see, Rev. i. 3. Deut. v. 6. *Thirdly,*
aching and hearing of the word preached, is

(*a*) Elton and Downham on the second Com.

required in the word of God, as you may
2 Kings iv. 2. 1 Theſſ. ii. 13. *Fourthly*,
adminiſtration and receiving the ſacrament i
quired in the word of God, as you may
Mat. iii. 6. Mat. xxvi. 26. 1 Cor. x. 16. *Fif*
Praiſing of God in ſinging of pſalms, both
lickly and privately is required in the wor
God, as you may ſee, Col. iii. 16. James v
Sixthly, Meditation in the word of God i
quired in the word of God, as you may
Pſal i. 2. Acts xvii. 11. *Seventhly*, Co
rence about the word of God is required in
word of God, as you may ſee, Mal. iii. 16.
laſtly, For the better fitting and ſtirring us u
the right performance of theſe duties, relig
faſting (*a*) both in public and in private is re
ed in the word of God, as you may ſee, Jo
14. Joel ii. 15. And ſo alſo is a religious v
or free promiſe made to God, to perform f
outward work, or bodily exerciſe for ſome
as you may ſee, Eccl. v. 3, 4. And thus ha
ſhewed you what be the means of God's wor

ſee, Luke vii. 30. And ſo alſo is our ing the ſacrament of the Lord's ſupper, as may ſee, 2 Chron. xxx. 10. And ſo alſo is lighting and omitting any of the other fore-ed duties, as you may ſee, Pſal. x. 4. John i. Iſa. xxii. 12, 13, 14. And ſo alſo is ing to ſaints and angels, as you may ſee, xxii. 16. Rev. xix. 10. And ſo alſo is the ing of images for religious uſes, as you may Lev. xix. 4. And ſo alſo is the repreſent-God by an image, as you may ſee, Exod. xii. 8, 9. And ſo alſo is all carnal imaginati-of God in his worſhip, as you may ſee, xvii. 29. And ſo alſo is all will-worſhip, or worſhipping of God according to our own ſy, as you may ſee, 1 Sam. ix. 10, 13. Col. 23. And thus have I ſhewed unto you both at the Lord requireth, and what he forbiddeth this commandment, and now neighbour No-logiſta, I pray you tell me whether you keep perfectly or no.

Nom. Yea, Sir, I am perſuaded that I go ery near it. But I pray you, Sir, tell me how ou do prove that all theſe duties are required, nd all theſe ſins forbidden in this command-ment.

Evan. For the proof of this, I pray you con-ider, that the worſhipping of falſe gods is flatly forbidden in the negative part of this command-ment, in theſe words, " Thou ſhalt not bow " down thyſelf to them, nor ſerve nor worſhip " them," Exod. xx. 5. And the worſhipping of the true God is implied and expreſſed in theſe words, Mat. iv. 10. " Thou ſhalt wor-

that we do it i
we acknowled
who hath wille
to him; so tha
of God must n
but also the
things which a
commandment
to God, and f
him; for exce
not according
the law, neith
Wherefore, th
heard the word
ment, and done
duties, yea, and
contrary, yet if
the laws of the
obedience to an
or esteem of m
made yourself y
obeyed nor worsh

judicious writer, (*a*) " If any man shall ob-
' serve these things in mere obedience to the
' King's laws, or thereby to please holy men,
' and not through an immediate reverence of
' that heavenly Majesty who hath commanded
" them, that man's obedience is non-obedience;
" his keeping of these laws is no keeping of
" them." Because the main thing here in-
tended is neglected, which is the setting up God
in his heart; and that which is most of all ab-
horred is practised, *viz.* The "fear of God
" taught by the precepts of men," Isa. xxix. 13.
And to this purpose that worthy man of God
ath this saying, (*b*) " Take heed," saith he,
" that the praises of men be not thy highest end
' that thou aimest at;" for if it be, thou wor-
hippest men, thou dost make the praise of men
o be thy god; for whatsoever thou dost lift up
n the highest place, that is thy god whatsoever
t be, wherefore if thou liftest up the praise of
nen, and makest that thy end, thou makest that
hy god, and so thou art a worshipper of men,
ut not a worshipper of God.

Again, saith he, Take heed of making self
y end. That is, take heed of aiming at thine
wn peace, and satisfying thine own conscience
the performance of duties. It is true, saith
, when we perform duties of God's worship,
may be encouraged thereunto by the expec-
tions of good to ourselves, yet we must look
ther, we must look at the honour and praise of
od; it is not enough to do it merely to satis-
conscience; thy main end must be that thou
mayest

(*a*) Dr Mayer in his Cat P. 193.
(*b*) Mr. Borrough's Gospel-Worship, P. 72.

mayeſt by the performance of the duty be fitted to honour the name of God, otherwiſe we do them not for God, but for ourſelves, which the Lord condemneth, Zech. vii. 5, 6. And now, neighbour Nomologiſta, I pray you let me aſk you once again, whether you think you keep this commandment perfectly or no.

Nom. No, believe me Sir, I do now begin to fear I do not.

Evan. If you make any queſtion of it, I would intreat you to conſider with yourſelf, whether you have not gone to the church on the Lord's day to hear the word of God, and to receive the ſacrament, and do other duties, becauſe the laws of the kingdom require it; or becauſe your parents, or maſters have required it; or becauſe it is a cuſtom to do ſo; or becauſe you conceive it to be a credit for you to do ſo. And I pray you alſo conſider whether you have not abſtained from worſhipping of images, and other ſuch idolatrous and ſuperſtitious actions which the Papiſts uſe, merely becauſe the laws of the land wherein you live do condemn ſuch

ıg, prevent or remove ſome judgment from
, or grant you ſome good thing which you
re. Now I beſeech you, anſwer me truly
plainly, whether you do not think you have
e ſo.

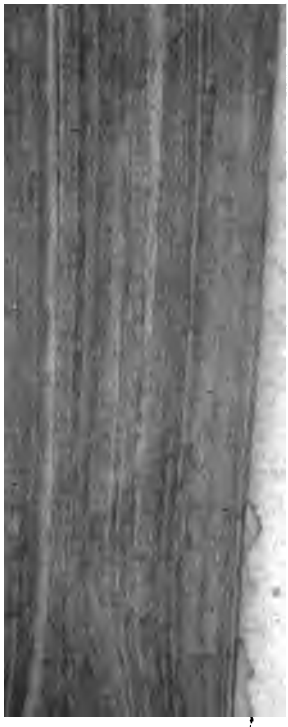
Vom. Yea, believe me, Sir, I think I have.

Evan, Then have you in all theſe things
oured and worſhipped your parents, your
ters, your magiſtrates, your neighbours,
r friends, and yourſelf, as ſo many falſe
s, inſtead of the true God; and therein
e been guilty of breach of the ſecond com-
ıdment.

Veo. I pray you, Sir, proceed to ſpeak of
third commandment, as you have done of
firſt and ſecond; and firſt, tell us how the
ınd and third commandment differ.

O MMANDMENT III.

Evan. Why, as the Lord in the ſecond com-
ıdment doth require that we worſhip him a-
e by true means, ſo doth he in the third com-
ıdment require that we uſe the means of his
ſhip after a right manner, that ſo they may
be uſed in vain, Mat. xv. 9. And in this
ımandment likewiſe there is a negative part
reſſed in theſe words, "Thou ſhalt not
ake the name of the Lord thy God in vain."
l that is, Thou ſhalt not profane it, by uſ-
my titles, attributes, ordinances, or works
ırantly, irreverently, or after a formal ſuper-
ɔus manner. And an affirmative part in-
led in theſe words, "But thou ſhalt ſanctifi-
y my name," Iſa. viii. 13. By uſing my
titles,



...ceiving, ipe
becomes the e
ordinances, wo
Neo. And h
of the Lord in r
Evan. By thi
writing holily, r
titles, Lord an
this we do when
them in our ſpee
ſpiritual fear and
and good of men
Neo. And ho
of the Lord, in re
Evan. By th
and writing holily
his power, wiſdom
Pſal. civ. 1. and
when we think, ſp
a careful, reverent,
apply them to ſuc
Lord hath made the
Neo. And in wl
we to ſanctify his na

reaching, and hearing the word, and administring and receiving the ſacraments.

Neo. And how are we to ſanctify the name of the Lord in prayer?

Evan. In prayer we are to ſanctify the name of the Lord in our hearts, and with our tongues, in calling upon his name after a holy, reverent, and ſpiritual manner: and this we do when our prayers are the ſpeech of our ſouls, and not of our mouths only, and that is when in prayer we lift up our hearts unto God, Pſal. xxv. 1. And pour them out unto him, Pſal. lxii. 8. And when we pray with the Spirit, and with underſtanding alſo, 1 Cor. xiv. 15. and with humility, Gen. xviii. 27. and Gen. xxxii. 10. Luke xviii. 13. and with fervency of ſpirit, James v. 16. and out of a ſenſe of our own wants, James i. 5. and with a ſpecial faith in the promiſes of God, Mat. xxi. 22.

Neo. And how are you miniſters to ſanctify the name of the Lord in preaching his word?

Evan. We are to ſanctify the name of the Lord in our hearts, and with our tongues, in preaching after a holy, reverent, and ſpiritual manner: (*a*) and this we do when the word is preached, not only outwardly by the body, but alſo inwardly with the heart and ſoul; when the heart and ſoul preacheth, then is the miniſtry of the word on the miniſters part uſed after an holy and ſpiritual manner, (*b*) and that is, when we preach the demonſtration of the Spirit, 1 Cor. ii. 4. and in ſincerity, 2 Cor. ii. 17. and faithfully without reſpect of perſons, Deut. xxxiii.

(a) Elton on the Com. p. 40.
(b) Downam on the Com.

9. and with judgment and discretion, Mat. xx
49. and with authority and power, Mat. vii.
and with zeal to God's glory, John vii. 18.
with a desire of the peoples salvation, 2 C
xi. 2.

Neo. And how are we hearers to sanctify t
name of the Lord in hearing his word?

Evan. In hearing it after an holy, re
and spiritual manner; and this you do when yo
heart and soul heareth the word of God;
that is when you set yourselves in the presen
of God, Acts x. 33. And when you look up
the minister as God's messenger or ambassad
2 Cor. v. 20. And so hear the word as the wo
of God, and not the word of man, 1 Thess.
13. With reverence and fear, Isa. lxvi.
And with a ready desire to learn, Acts xv
11. And with attention, Acts viii. 6. And wi
alacrity without wearisomness or sleepiness, Ac
xx. 9.

Neo. And how are you ministers to sanctif
the name of the Lord (*a*) in administring the

nd rightly and seriously mind and consider of e sacramental union, of the sign, and the thing nified, and do in our hearts perform those inrd actions which are signified by the outward tions, Acts viii. 37, 38. 1 Cor. x. 6.

Neo. And how are we to sanctify the name the Lord in regard of his works?

Evan. In thinking and speaking of them afr a wise, reverent, and spiritual manner; and is we do when we meditate and make mention our speeches and writings of the inward works God's eternal election and reprobation with onderful admiration of the unsearchable depths ereof, Rom. xi. 33, 34. And when we metate in our hearts of the work of God's creaon and administration, and make mention of em in our words and writings, so as that we knowledge therein his wisdom, power, and odness, Rom. i. 19, 20. Psal. xix. 1. And knowledging the workmanship of God therein, o speak honourably of the same, Psal. cxxxix. 4. Gen. i. 31.

Neo. And how are we to sanctify the name the Lord in regard of his religion?

Evan. By a holy profession of his true relion, and a conversation answerable thereunto, the glory of God, the good of ourselves and hers, Mat. v. 16. 1 Pet. ii. 12.

Neo. And, Sir, are we not also to sanctify the me of God in swearing thereby?

Evan. Yea indeed, that was well remembred, e are to sanctify the name of the Lord in our arts, and with our tongues in swearing thereby ter a holy, religious, and spiritual manner; d this we do when the magistrate requires

oath, viz. That
the truth, and ju
falſely, Gal. i.
we ſwear in right
we ſwear is lawfu
ing is that God
Our neighbour
Heb. vi. 16. Our
xxii. 11. and our
31.

Neo. Well, Sir,
the negative part,
biddeth in this com

Evan. As the
of this commandme
tify his name in o
and in our lives, by
ing, writing, and wa
cellency of his titles,
religion; ſo doth he
forbid the profanatio
contrary.

Neo. Well then,
us how the titles of G

Evan. Th

ways; as *first*, by thinking irreverently of them, using them in our common talk, or in our writings, after a rash, careless, and irreverent manner, Psal. l. 22. Rom. i. 21. As when in foolish admiration we say, *Good God, good Lord! Lord have mercy on us, what a thing is this!* and the like; or when by way of idle wishes or imprecations we say, *The Lord be my judge*, Gen. xvi. 5. Or, *I pray God I may never stir if such a thing be not so*, and the like; or when by way of vain swearing we mingle our speeches, and fill up our sentences with needless oaths, as, *not so, by my faith*, and the like, Mat. v. 34. James v. 12. Or when by way of jesting, or after a formal manner we say, *God be thanked, God speed you, God's name be praised*, and the like, 2 Sam. xxiii. 21.

Neo. And I pray you, Sir, how are the attributes of God profanely abused?

Evan. The attribute of God's power is profanely abused, either by calling it into question, 2 Kings vii. 2. Or by thinking, speaking, or writing of it carnally, carelessly, or contemptuously, Psal. xii. 4. Exod. v. 2. And the attribute of God's providence is abused, either by murmuring thereat in our hearts, Deut. xv. 9. Or by speaking grudgingly against it, under the name of fortune or chance, in saying, *What a misfortune was this? What a mischance was that?* and the like, Deut. i. 27. 1 Sam. vi. 9. And the attribute of God's justice is profanely abused, either by thinking or saying, that God likes of sin or wicked sinners, Psal. l. 21. Mal. ii. 15. And the attribute of God's mercy is profanely abused, either in presuming to sin, up-

dull, drowſy, and ſleepy ſpirits; and when
aring of it we rather conceive it to be the
of a mortal man that delivereth it, than the
of the great God of heaven and earth,
neſſ. ii. 13. And when we do not with our
s believe every part and portion of that
which we read or hear, Heb. iv. 2. And
we do not humbly and heartily ſubject our-
s to what we read or hear, 2 Kings xxii.
ſa. lxii. 2.

Veo. And how is the Lord's name profane-
buſed in receiving the ſacrament of the
l's ſupper?

Evan. This we do when we either through
of knowledge cannot examine ourſelves, or
ugh our own negligence do not examine our-
s, before we eat of that bread, and drink
at cup. 1 Cor. xi. 28. And when we in
act of receiving, do not mind the ſpiritual
fication of the ſacrament, but do either ter-
ate our thoughts in the elements themſelves,
lſe ſuffer them to rove and run out to ſome
r object, Luke xxii. 19. And when after
iving, we do not examine ourſelves what
munion we have had with Chriſt in that or-
nce, nor what virtue we have found flowing
from Chriſt, into our own ſouls, by means of
ordinance. 2 Cor. xiii. 5.

Veo. And how is the name of the Lord pro-
ly abuſed in taking of an oath?

Evan. This we do, when we call the Lord
e a witneſs of vain and frivolous things, by
uſual ſwearing in our common talk, Hoſ.
. Jer. xxiii. 10. And when we call God to
witneſs of our furious anger, and wicked

abuſed, as touching his works?

Evan, When we either take no
works at all, or when we think and
wiſe of them, than we have wa
word to do, as when we do not ſp
ward works of God's election an
and are called thereunto, or when
and cavil thereat, Rom. ix. 20. A
either do not at all mind the worl
tion and adminiſtration, or do not
thereby to glorify the name of Go
Rom. i. 21.

Neo. And how is the name of G
abuſed, in reſpect of his religion?

Evan. When our converſation
able to our profeſſion, 2 Tim. iii.
either when in reſpect of God it is
ſy, or when in reſpect of men w
ſively; for if we live ſcandalouſly
ſion of religion, we cauſe the name
profaned by them that are without
And become ſtumbling blocks to
thren, Rom. xiv. 13.

And now neighbour Nomologiſt

Nom. Sir, to tell you the truth, I had not ought that the name of God had ſignified any re than his titles, Lord and God.

Evan. Ay, but you are to know that the name God in ſcripture, ſignifieth all thoſe things (*a*) it are affirmed of God, or any thing whatſoe-r it is, (*b*) whereby the Lord makes himſelf own to men.

Nom. Then believe me, Sir, I have come far ort of keeping this commandment perfectly, d ſo doth every man elſe, I am perſuaded.

Evan. I am of your mind, for where is the n that hath and doth ſo meditate on God's es, and uſe them in his ſpeeches and writings, th ſuch reverence, fear, and trembling as he ght? Or what man is he that can truly ſay, never in all his life thought on them, nor uſ-them in his common talk, either raſhly, care-ly, or irreverently. I am ſure, for mine n part, I cannot ſay ſo, for alas! in the time mine ignorance, I uſed many times to ſay, by y of fooliſh admiration, *Good Lord, good God, rd have mercy on us! What a thing is is?* Yea, and I alſo many times uſed to ſay, *I ay God I may never ſtir if ſuch a thing be not* Yea, and I have divers times ſaid, *The Lord with you, and ſpeed you, and the Lord's me be praiſed*, after a formal courſary man-r, my thoughts being exerciſed about ſome-ng elſe all the while.

And where is the man that hath always ought, conceived, ſpoken, and written ſo holi-reverently, and ſpiritually, of the Lord's

 power,

(*a*) Urſin. Cat. Page 556.

(*b*) Elton on the Com. Page 54.

of God, after a hol
ner? Nay, where
times both heard i
curſory and unprof
man that can truly
underſtood, whatſo
and that hath not
the outward ears o
ward ears of his he
never dull and drow
of hearing and rea
worldly, nor wande
time? and that neve
queſtioning the tru
heard? I am ſure,
been faulty many o

And is it poſſible t
ſay, he hath always
Lord after a holy,
ner? or hath not rat
ter a carnal, unholy,
is the man that hath
ledge of God, and
whoſe heart hath al

y, nor never had wandering thoughts in pray-
and that never had the leaſt conceit that
l would grant him any thing for his pray-
ſake? and that never had the leaſt doubting
ueſtioning in his heart, whether God would
t him the thing he aſked in prayer? I am
, for mine own part, I can ſcarce clear my-
from any of theſe.

ınd can any man truly ſay, he hath always
ived the ſacrament, after a holy, reverent,
ſpiritual manner? Nay, hath not every man
er cauſe to acknowledge the contrary? Is
·e a man to be found that hath always ſeri-
ly and rightly examined himſelf before-hand,
that hath always rightly, with his heart, per-
ned all thoſe inward actions, that are ſignified
:he outward; or hath not every man and wo-
ı rather cauſe to confeſs, that either for want
knowledge, or through their own negligence
y have not ſo examined themſelves as they
ht? nor ſo actuated their faith, nor minded
ſpiritual ſignification of the outward elements,
the time of receiving the ſacrament as they
ht? nor ſo examined themſelves, after re-
ving, what benefit they have got to their
ls thereby? I am ſure, I have cauſe to con-
s all this.

And where ſhall we find a man that hath al-
ys ſanctified the name of the Lord in his heart,
l with his tongue, by ſwearing after a holy,
igious and ſpiritual manner? or rather have
t moſt men that have been called to take an
h, profaned the name of the Lord, either by
earing ignorantly, falſely, maliciouſly, or for
ne baſe and wicked end? And I think it is
ſomewhat

notice at all of the works of God,
think and ſpeak of them otherwiſe th
of God warrants them to do. I a
one of theſe moſt

And he is a precious man that
ſo ſanctified the name of the Lord b
unblameable converſation as he ough
many profeſſors of religion by th
and offenſive walking, do either ca
mies of God to ſpeak evil of the w
or elſe do thereby cauſe their weak
ſtumble: it is well if I never did
have I alſo endeavoured to ſatisfy
concerning the third commandment.

Neo. I beſeech you, Sir, proceed
the fourth commandment as you ha
the other three.

COMMANDMEN

Evan. Well then, I pray you co
as the Lord in the third commandme
ſcribe the right manner how he will
ped. ſo doth he in the fourth comma

commandment there is an affirmative part expressed in these words, "Remember the sabbath day to keep it holy," *&c.* That is, "Remember that a seventh day" *(a)* in every week be set apart from worldly things and business, *(b)* and be consecrated to God by holy and heavenly employments: and a negative part expressed also in these words, "In it thou shalt not do any work," *&c.* That is, thou shalt not on that day do any such thing or work as doth any way hinder thee from keeping an holy rest unto God.

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth of us in this commandment.

Evan. In this fourth commandment the Lord requireth that we finish all our works in the space of six days, Deut. v. 13. and think on the seventh day before it come, and prepare for it, Luke xxiii. 54. and rise early on that day in the morning, Psal. xcii. 2. Mark. i. 35, 38, 39. Yea, and the Lord requireth that we fit ourselves for the public exercises, by prayer, reading and meditation, Eccl. v. 1. Isa. vii. 10. and that we join with the minister and people publickly assembled, with assent of mind, and fervency of affection in prayer, Acts ii. 42. in hearing the word read and preached, Acts xiii. 14, 15, 44. in singing of psalms, 1 Cor. xiv, 15, 16. Col. iii. 16. in the sacrament of baptism, Luke i. 58, 59. and in the sacrament of the Lord's supper, so often as it shall be administred in that congregation whereof we are members, 1 Cor. xi. 26.

Then

(a) Exod. xxiii. 12.
(b) Elton on the Com. Page 87.

us to do on that

Evan. No,
we do works of
ſick, and do the
12. Mark iii. 3,
needy, and ſuch
and labour to rec
and diſcord, Mat.

Alſo the Lord
inſtant neceſſity
places of God's w
the diſeaſed, Hoſ.
food for the neceſ
poral lives, Exod.
Mat. xii. 11. and ſu

Neo. I pray you
part, and tell us wh
commandment?

Evan. In this co
biddeth idleneſs or
day in the morning
xx. 6. And he alſo
our particular callin
And he alſo forbidd
worldly

to travel any journey about our worldly business on that day, Mat. xxiv. 20. or to keep any fairs or markets on that day, Neh. xiii. 16, 17. or to labour in seed-time and harvest on that day. In a word, the Lord on that day forbiddeth all wordly works and labours, except works of mercy and instant necessity, which were mentioned before. And thus have I also declared, both what the Lord requireth, and what he forbiddeth in the fourth commandment. And now, neighbour Nomologista, I pray you tell me, whether you think you keep it perfectly or no.

Nom. Indeed, Sir, I must confess, there is more both required and forbidden in this commandment than I was aware of; but yet I hope I go very near the observing and doing of all.

Neo. But Sir, is the bare observing and doing of these things sufficient for keeping of this commandment perfectly?

Evan. O no! the first commandment must be understood in all the rest, that is, the obedience to the first commandment must be the motive and final cause of our obedience to the rest of the commandments, *(a)* otherwise it is not the worship of God, but hypocrisy, as I touched before: wherefore, neighbour Nomologista, though you have done all the duties that the Lord requireth in this commandment, and avoided all the sins which he forbiddeth; yet if all this hath been from such grounds, and to such ends as I told you in the conclusion of the second commandment, and not for the love you bear to God, and the desire you have to please him,

(a) Ursin. Cat. P. 48.

that day as I ought; neither do I
fit and prepare myſelf by prayer
erciſes before-hand as I ought; 1
heartily join with the miniſter and
I come to the aſſembly, as I ought;
jeſt to many wandering worldly
cares even at that time. And
home, if I do either meditate, re
confer; yet, alas! I do none of th
delight and comfort as I ought; 1
been ſo mindful nor careful to viſi
relieve the poor, as I ought; neith
myſelf from being guilty of doing
works and labours on that day, tha
mercy, and inſtant neceſſity, the L
ful unto me. But I pray you, S
ſpeak of the fifth commandment,
done of the reſt. But firſt of al
tell us what is meant by father and

COMMANDME

Evan. By father and mother,

Neo. And why did the Lord use the name of father and mother to signify and comprehend all other superiors?

Evan. Because the government of fathers is the first and most ancient of all other; and because the society of father and mother, is that from whom all other societies do come.

Neo. And are the duties of inferiors towards their superiors only here intended?

Evan. No, but also of superiors towards their inferiors, and of equals amongst themselves; so that the general duty required in the affirmative part of this fifth commandment, "Honour thy "father and mother," &c. is, that every man, woman, and child, be careful to carry themselves as becometh them in regard of that order God hath appointed amongst men, and that relation they have to others, either as inferior, superior, or equal.

Neo. I pray you, Sir, proceed to the particular handling of these things; and first tell us, what is the duty of children to their parents

Evan. Why the Lord in this commandment doth require, that children do reverence their parents, by thinking and esteeming highly of them, Gen. xxxi. 35. and by loving them dearly, Gen. xlvi. 29. and by fearing them in regard of their authority over them, Lev. xix. 3. And this inward reverent esteem of them is to be expressed by their outward reverent behaviour towards them, Gen. xlviii. 12. And this outward reverent behaviour is to be expressed in giving them reverent titles, Gen. xxxi. 35. and by bowing their bodies before them, 1 Kings ii. 19. and by embracing their instructions, Prov. i 8.

and

God by baptiſm, Luke i. 59. and th
ing to their ability, do yield and
children ſuch competent food, cl
ther neceſſaries, as are fit for the
12. 1 Tim. v. 8.

And that they train them up i
ſtruct them in religion, and endea
ſeeds of godlineſs in their hearts,
be able to ſpeak, and have the uſe
underſtanding, Deut. iv. 10. and
And that they be careful to chec
them when they do amiſs, Pro
that they be careful ſeaſonably t
faults, Prov. xiii. 24. and xix. 18.
be careful in time, to train them u
neſt calling, Gen. iv. 2. and that t
to beſtow them in marriage in d
xxix. 6. 1 Cor. vii. 36, 38. and
careful to lay up ſomething for
ability will ſuffer, Prov. xix. 14.
and that they be earneſt with God
a bleſſing upon their children for

Neo. And what be the duties of servants towards their masters?

Evan. Why the Lord in this commandment ith require that servants have an inward, high, d reverent esteem of their masters, Eph. vi. 5, 7. yea, and that they have in their hearts a verent awe and fear of them, 1 Pet. ii. 18. d this reverence and fear they are to express their outward reverent behaviour towards m, both in word and deed, as by giving them erent titles, 2 Kings v. 23, 25. and by an humble submissive countenance and carriage, either hen their masters speak to them, or they speak their masters, Gen. xxiv. 9. Acts x. 7. and yielding of sincere, faithful, willing, painful, d single-hearted service to their masters in all ey go about, Col. iii. 22. Tit. ii. 10. and by a eek and patient bearing of those checks, reches, and corrections which are given to them, laid upon them by their masters, without udging, stomach, or sullen countenance, tho' e master do it without just cause, or exceed in e measure, 1 Pet. ii. 18, 20. and by being careful to maintain their masters good name, in keeping secret those honest intents, which he would t have disclosed; and as much as may be to hide d cover their masters wants and infirmities, not azing them abroad, 2 Sam. xv. 13. 2 Kings vi. 11.

Neo. And what is the duty of masters towards eir servants?

Evan. Why, the Lord in this commandment ith require that masters be careful to chuse unthemselves religious servants, Psal. ci. 6. and at they do instruct them in religion and e ways of godliness, Gen. xviii. 19. and at they be careful to bring them to the pub-

look careful
Mat. viii. 5,
Neo. And
their husband
Evan. W
doth require,
an inward opi
bands, Eph. v
in their ſpeech
and terms, 1 I
and behaviour
neſs, and ſobri
willing to yiel
governed, and
things honeſt
2 Kings iv. 22.
their husbands,
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husbands, both
1 Tim. iii. 11. a
they can to keep
Gen. xxvii. 9. th
ful to them in

ing themselves in some profitable employment, Prov. xxxi. 13, 15, 19. and they are also required to stir up their husbands to good duties, and join with them in the performance of them, 2 Kings iv. 9, 10. and to pray for them, 1 Tim. ii. 12.

Neo. And what is the duty of husbands towards their wives?

Evan. Why the Lord in this commandment requireth, that husbands be careful to chuse religious wives, 2 Cor. vi. 14. and that they dwell with them as men of knowledge, 1 Pet. iii. 7. and that they cleave unto them with true love and affection of heart, Col. iii. 19 yea, and that they content themselves only with the love of their own wives, and keep themselves to them both in mind and body, Prov. v. 19. 20. they are also to be careful to maintain their authority over them, Eph. v. 23. and to live cheerfully and familiarly with them, Prov. v. 19. and to be careful to provide all things needful and fitting for their maintenance, 1 Tim. v. 8. and to teach, instruct, and admonish them, as touching the best things, 1 Sam. i. 8. and to pray with them and for them, 1 Pet. iii. 7. and to endeavour to reform and amend what they see amiss in them, by seasonable and loving admonition and reproof, Gen. xxx. 2. and wisely and patiently to bear with their natural infirmities, Gal. vi. 2.

Neo. And what is the duty of subjects towards their magistrates?

Evan. Why the Lord in this commandment doth require, that subjects do think and esteem reverently of their magistrates, 2 Sam. x. 16, 17. and that they carry in their hearts a reverent awe and fear of them, Prov. xxiv. 21. the which they

3. and xxi. 27. alſo they are requ
their prayers unto God for them,

Neo. And what is the duty of
wards their ſubjects?

Evan. Why, the Lord in this
doth require, that magiſtrates be c
bliſh good laws in their kingdoms,
ders amongſt their ſubjects, 2 Kings
xii. 17. and that they be careful to
ly and impartially executed, Jer.
Rom. xiii. 3, 4. and that they be c
vide for the peace, ſafety, quiet
ward welfare of their ſubjects,
1 Tim. ii. 2. and not to oppreſs th
tions and grievances, 1 Kings xii. 1

Neo. And what duties are peop
towards their miniſter?

Evan. Why the Lord in this c
doth require that people have the
reverent account and eſtimation, 1
that they humbly and willingly yie
to be taught and directed in their f
by him, Heb. xiii. 17. and that t
him, that the Lord would enable

men, Rom. xvi. 4. and that they yield unto him double honour, (a) that is, both singular love for their works sake, and sufficient maintenance, both in regard of his person and calling, 1 Tim. v. 17, 18. Gal. iv. 15.

Neo. And what is the duty of a minister towards the people?

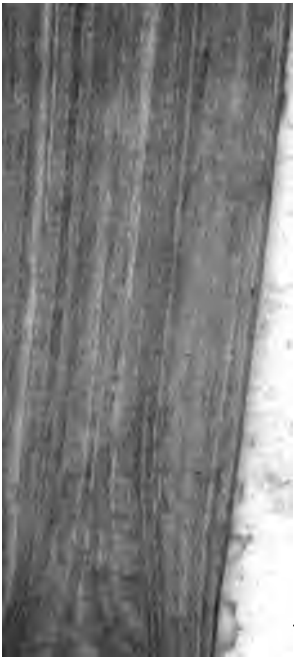
Evan. Why the Lord in this commandment doth require, that ministers do diligently and faithfully preach the pure word of God unto their people, both in season and out of season, 1 Cor. ix. 16. 2 Kings iv. 2. and that they do so truly and plainly expound the same, that the people may understand it, and that they pour out their souls to God in prayer for the spiritual good of the people, 1 Thess. i. 2. and that they go before the people, as a pattern of imitation to them, in all holiness of conversation, Phil. iv. 9.

Neo. And what is the duty of equals?

Evan. Why the Lord in this commandment doth require, that equals regard the dignity and worth of each other, and carry themselves modestly one towards another, and in giving honour, go one before another, Eph. v. 21. Rom. xii. 20. And thus having shewed you the duties required in this commandment, I pray you, neighbour Nomologista, tell me whether you think you have kept it perfectly or no.

Nom. Sir, though I have not kept it perfectly, yet I am persuaded I have gone very near it; for when I was a child, I loved and reverenced my parents, and was obedient unto them; and when I was a servant, I reverenced and fear-

(a) Elton on the Com. p. 161.



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to make them follow your business more diligently and faithfully; and not because the Lord saith, "Masters, give unto your servants that which is just and equal," you have not herein kept this commandment. And though you have done your duty never so well towards your magistrate; yet, if it have been for fear of his wrath, and not for conscience sake, *viz.* because the Lord saith, "Let every soul be subject unto the higher powers," you have not herein kept this commandment: and though you have given your minister his due maintenance, and invited him oft to your table, and carried yourself never so well towards him; yet, if it have been, that he or others might think you a good Christian, and a kind man, and not because the Lord saith, (*a*) "Let him that is taught in the word, communicate unto him that teacheth in all good things," you have not therein kept this commandment.

Neo. Well Sir, I cannot tell what my neighbour Nomologista hath done, but for mine own part, I am sure, I have come far short of doing my duty in any relation I have had to others; for when I was a child, I remember that I was many times stubborn and disobedient to my parents, and vexed if I might not have my will, and slighted their admonitions, and was impatient at their corrections, and sometimes despised and contemned them in my heart, because of some infirmity, especially when they grew old; neither did I pray for them, as it seemeth I ought to have done: and the truth is, if I did yield any obedience to them at all, it was for fear of their

(*a*) Gal. vi. 6.

tain their good name and cred
have been; neither did I pray
for them as I ought to have don
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gainst her, and have not carried
ly towards her; neither have I
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ry heavily, discontentedly, and uncomfortably ave I carried myself towards her, neither have been so careful to instruct and admonish her I ought; and though I have now and then proved her, yet for the most part it hath been a passion, and not with the spirit of meekness, ity, and compassion; neither have I prayed for er either so often or so fervently as I ought; nd whatsoever I have done, that hath been vell, I have been moved thereunto (in former mes especially) rather by something in her, or one by her, than by the commandment of God. And since I became a father and a master, I have either done my duty to my children nor servants s I ought; for I have not had such care, nor aken such pains for their eternal good, as I have lone for their temporal. I have had more care, nd taken more pains to provide food and rainent for them, than I have to admonish, instruct, teach, and catechize them; and if I have eproved or corrected them, it hath been rather ecause they have some way offended me, than ecause they have offended God: and truly I have neither prayed for them so often nor so fervently as I ought. In a word, whatsoever I have done by way of discharging my duty to them, I fear me it hath been rather out of natural affection, or to avoid the blame, and gain the good opinion of men, than out of conscience to the Lord's will and commandment.

And if I have at any time carried myself well, or done my duty either to magistrate or minister, it hath rather been for fear or praise of men, than for conscience sake towards God; so far

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fully preached the pure word of God as I ought, nor so fully nor truly expounded it and applied it to my hearers as I ought; nor so poured out my soul to God for them in prayer as I ought; neither have I gone before them as a pattern of imitation in holiness of life and conversation as I ought: the Lord be merciful to me.

Neo. Well Sir, now I intreat you to proceed to speak of the sixth commandment as you have done of the rest.

COMMANDMENT VI.

Evan. Well then, I pray you consider, that in the sixth commandment there is a negative part expressed in these words, "Thou shalt do "no murder." That is, thou shalt neither in heart, tongue, nor hand, impeach or hurt either the life of thine own soul or body, or the life of any other man's soul or body. And an affirmative part included in these words, "But thou "shalt every way, by all good means, seek to "preserve them both."

Neo. I pray you, Sir, speak of these things in order, and *first*, tell us what is forbidden in this commandment, as tending to the murdering of our own souls.

Evan. That we may not be guilty of murdering the souls of others, in this commandment, is forbidden, all giving occasion to others to sin against God, either by provoking of them, 1 Kings xxi. 25. or by counselling of them, 2 Sam. xvi. 21. or by evil example, Rom. xiv. 15.

Neo.

Hof. vii. 5. and ſo alſo is laying violen
ourſelves, 1 Sam. iii. 14. Acts xvi. 2

Neo. Well, Sir, now I pray you
is forbidden in this commandment a
the murdering of others bodies; an
is forbidden in reſpect of the heart?

Evan. That we may not be gu
dering others with our hearts, in thi
ment is forbidden all haſty, raſh, an
ger, Mat. v. 22. and ſo alſo is malic
Lev. xix. 19. John iii. 15. and ſo a
Pſal. xxxvii. 1. Prov. xxiv. 1. and f
ſire of revenge, Lev. xix. 18.

Neo. And what is forbidden in re
tongue?

Evan. That we may not be gui
dering others with our tongues, in
mandment is forbidden, all bitter a
ing terms, Eph. iv. 31. and ſo alſo ar
ling and contentious ſpeeches, Prov.
ſo alſo is crying and unſeemly liftin
voice, Eph. iv. 31. and ſo alſo is raili

ll so also are all mocking, scoffing, and derid-
t speeches, 2 Kings ii. 23. John xix. 3.

Neo. And what is forbidden in respect of the hole body, and more especially of the hand?

Evan. That we may not be guilty of mur-ring others with our hands, in respect of the her parts of the body, in this commandment is rbidden all disdainful, proud, and scornful car-ge, Gen. iv. 5. Prov. vi. 17. and so also is all ovoking gestures, as nodding of the head, ashing with the teeth, and the like, Mat. xxvii. 9. Acts vii. 45. and so also is all froward and urlish behaviour, 1 Sam. xxv. 17. and so also brawling and quarreling, Tit. iii. 2. And ore especially in respect of the hand is forbid-en striking and wounding, Exod. xxi. 18, 22. nd so also is all taking away of life, otherwise an in case of public justice, just war, and ne-ssary defence, Exod. xxi. 12. Gen. ix. 6.

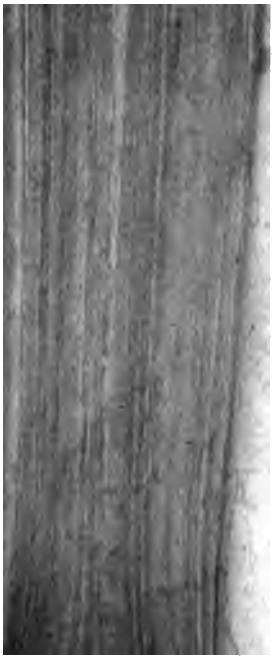
Neo. I pray you, Sir, proceed to the affirma-ve part of this commandment, and first tell us hat is required of us in respect of the life of ur own souls?

Evan. In respect of the preservation of the fe of our own souls is required, a careful a-oiding of all sorts of sin, Prov. xi. 19. and so al-o is a careful use of all means of grace, and spi-itual life in our souls, 1 Pet. ii. 2.

Neo. And what is required of us in respect f the preservation of the life of others souls?

Evan. In respect to the preservation of the fe of the souls of others, is required, that ac-ording to our place and calling, and as present ccasion is offered, we teach and instruct others o know God and his will, Gen. xviii. 19. Deut.

vi.



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sick, Mat. xxv. 36. And now, neighbour Nomologista, I pray you tell me, whether you think you keep this commandment perfectly or no?

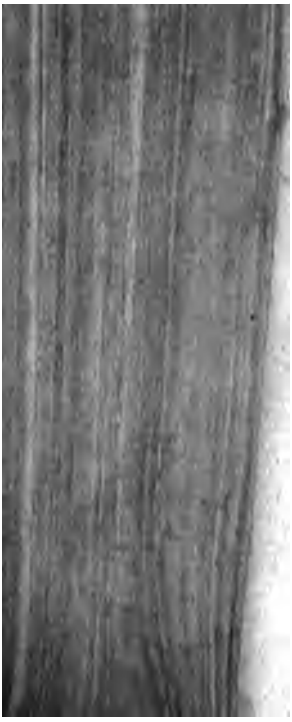
Nom. No indeed, Sir, I do not think I keep it perfectly, nor no man else, as you have expounded it.

Evan. Assure yourself, neighbour Nomologista, that I have expounded it according to the mind and will of God revealed in his word, for you see I have proved all by scripture: I told you at the beginning, that the law is spiritual, and bindeth the very heart and soul to obedience; and that under one vice expresly forbidden, all of the same kind, with all occasions and means leading thereunto, are likewise forbidden; and according to these rules have I expounded it. Wherefore I pray you consider, that so many sins as you have committed, and so many times as you have carelessly neglected, and wilfully rejected the means of salvation, so many wounds you have given your own soul.

And so many times as you have given occasion to others to sin, so many wounds you have given to their souls.

And so many fits of worldly sorrow as you have had, and so many times as you have neglected the moderate use either of meat, drink, apparel, recreation, or physic, when need hath required, so many wounds you have given your own body.

And so many times as you have been either inadvisedly angry with any, or have borne any malice or hatred towards any, or have secretly in your heart wished evil unto any, or borne envy in your heart towards any, or desired to be revenged



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Evan. That we may not be guilty of the inward uncleanness of the heart, in this commandment is forbidden, all filthy imaginations, unchaste thoughts and inward desires and motions of the heart to uncleanness, Mat. v. 28. Col. iii 5. with all causes and occasions of stirring up and nourishing of these in the heart.

Neo. And what be the causes and occasions of stirring up and nourishing these things in the heart which we are to avoid?

Evan. That we may not stir up nor nourish inward uncleanness in our hearts, is forbidden in this commandment gluttony, or excessiveness in eating and pampering of the belly with meats, Jer. v. 8. and so also is drunkenness, or excess in drinking, Prov. xxiii. 30, 31, 33. and so also is idleness, 2 Sam. xi. 12. and so also is the wearing of lascivious garnish and new-fangled attire, Prov. vii. 10. 1 Tim. ii. 9. and so also is keeping company with lascivious, wanton, and fleshly persons, Gen. xxxix. 10. and so also is immodest, unchaste, and filthy speaking, Eph. iv. 29. And so also is idle and curious looking of men on women, or women on men, Gen. vi. 2. and xxxix. 7. and so also is the beholding of love matters, and light behaviour of men and women represented on stage-plays, Ezek. xxiii. 14. Eph. v. 3, 4. and so also is immoderate and wanton dancing of men and women together, Job xxi. 11, 12. Mark vi. 21, 22. and so also is wanton kissing and embracing with all unchaste touching and dalliance, Prov. vii. 13.

Neo. And what is that outward actual uncleanness which is forbidden in this commandment?

this commandment.

Evan. The Lord in this com
require purity of heart; 1 Theſſ.
ſo requireth ſpeeches ſavouring
chaſtity, Col. iv. 6. Gen. iv. 1.
quireth that we keep our eyes
vanity and luſtful objects, Pſal.
xxxi. 1. and he alſo requireth t
perate in our diet, in our ſleep,
creations, Luke xxiii. 34. and he
that we poſſeſs our veſſels in h
nour, 1 Theſſ. iv. 9. and if we h
of chaſtity, he requireth that we
of holy marriage, 1 Cor. vii. 29. a
and wife do in that eſtate render d
each towards other, 1 Cor. vii. 5.
alſo endeavoured to ſatisfy your d
ing the ſeventh commandment;
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you think you keep it perfectly c

Nom. Sir, I thank the Lord

Evan. Well, but though you be free from the outward act, yet if you have had in your heart filthy imaginations, unchaste thoughts, or inward desires, or motions of the heart to uncleanness, you have notwithstanding transgressed this commandment; or if you have been guilty of gluttony, or drunkenness, or idleness, or delighted to keep company with lascivious and wanton persons, or have with your tongue uttered any unchaste, or corrupt communication, or have been a frequenter of stage-plays, or have used immoderate dancing with women, or have used wanton dalliance with kissing and embracing, then have you broke this commandment.

Neo. I beseech you, Sir, proceed to speak of the eighth commandment, as you have done of the rest.

COMMANDMENT VIII.

Evan. Well then, I pray you consider, that in the eighth commandment there is a negative part expressed in these words, "Thou shalt "not steal," that is, thou shalt by no unlawful way or means, hurt or hinder the wealth and outward estate either of thyself or others; and an affirmative part included in these words, "But thou shalt by all good means preserve and "further them both."

Neo. I pray you, Sir, begin with the negative part, and first, tell us what is forbidden in this commandment, as a hurt or hinderance of our own outward estate?

Evan. That we may not hurt or hinder our own outward estate, in this commandment is for-

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xxxvii. 21. and
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conscience, Isa.
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may spare them, a
Prov. xi. 26. and
lings wages

things found, and withholding them from the
ht owners when they are known, And so al-
is robbery, or the laying of violent and strong
nds on any part of the wealth that belongs un-
another, Zech. iv. 3, 4. and so also is pilfer-
; and secret carrying away of the wealth that
ongs unto another, Josh. vii. 21. and so also
he consenting to the taking away the goods of
other, Psal. xc. 18. and so also is the receiv-
g or harbouring of stolen goods, Prov. xxix.

Neo. Well, now, Sir, I pray you proceed to
e affirmative part of this commandment, and
ll us what the Lord therein requireth.

Evan. In this commandment is required con-
ntedness of mind, with that part and portion
wealth and outward good things which God
his providence hath alotted unto us, Heb. xiii.
1 Tim. vi. 6, 7, 8. and so also in resting by
h upon the promise of God, and depending
on his providence, without distrustful care,
t. vi. 20, 26. and so also is a moderate desire
such things as are convenient and necessary
us, Mat. vi. 21. Prov. xxx. 8 and so also is a
oderate care to provide those things which are
edful for us, Gen. xxx. 30. 1 Tim. v. 8. and
also is an honest calling, Gen. iv. 2. and so al-
is diligence, painfulness, and faithful labour-
; therein, Gen. iii. 19. and so also is frugality
thriftiness, Prov. xxvii. 23, 24. John vi. 12.
d so also is borrowing for need and good ends,
at we are able to repay, and making payment
h thanks and chearfulness, Exod. xxii. 14. and
also is lending freely, without compounding for
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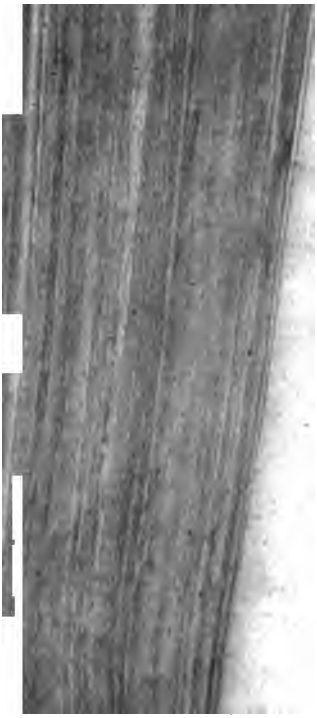
ures? or if ever you did conceal any thing found, from the right owner, when you knew him? then have you been guilty of theft, and so have been a transgressor of this commandment.

And though you never have done any of these things (as it is strange if you have not) yet if ever you were guilty of idleness, sloth, or any way unwarrantably neglected your calling? or if ever you did unthriftily mispend any of your own goods, or ever were negligent and careless in ordering your own affairs and business, or if ever you sustained any loss by your unadvised suretyship, or if ever you borrowed upon usury, except in case of extreme necessity, then have you been guilty of robbing yourself, and so have been a transgressor of this commandment.

Neo. Now I pray you, Sir, proceed to speak of the ninth commandment, as you have done of the rest.

COMMANDMENT IX.

Evan. Well then, I pray you consider, that in the ninth commandment there is a negative part expressed in these words, "Thou shalt "not bear false witness against thy neighbour." That is, thou shalt not think or speak any thing contrary to truth, or that may tend to the hurt or hinderance either of thine own or thy neighbour's good name. And an affirmative part included in these words, "But thou shalt, by all "good means, seek to preserve them both, ac-"cording to truth and a good conscience."



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21. and so also is tale-bearing, back-biting, and slanderous speeches, Lev. xix. 16. Prov. xx. 19. and so also is listening to tale-bearers, Prov. xxvi. 20. and xxv. 23. and so also is falsely charging some ill upon another before some magistrate, or in some open court, Amos vii. 10. Acts xxv. 2.

Neo. I pray you, Sir, proceed to the affirmative part of this commandment, and first tell us what the Lord requireth of us for the maintenance of our own good name?

Evan. For the maintenance of our own good name, the Lord in this commandment requireth a right judgment of ourselves, 2 Cor. xiii. 5. with a love to, and a care of our own good name, Prov. xxii. 1.

Neo. And what doth the Lord in this commandment require of us for the maintenance of our neighbour's good name?

Evan. For the maintenance of our neighbour's good name, in this commandment is required a charitable opinion and estimation of others, 1 Cor. xiii. 7. and so also is a desire of, and rejoicing in, the good name of others, Rom. i. 8. Gal. i. 24. and so also is sorrowing and grieving for their infirmities, Psal. cxix. 136. and so also is the covering of others infirmities in love, Prov. xvii. 9. 1 Pet. iv. 8. and so also is the hoping and judging the best of others, 1 Cor. xii. 5, 6, 7. and so also is the admonishing of others before we bewray their faults, Prov. xxv. 9. and so also is speaking of the truth from our hearts simply and plainly, upon any just occasion, Psal. xv. 2. Zech. viii. 16. and so also is the giving of sound and seasonable reproofs for known faults,

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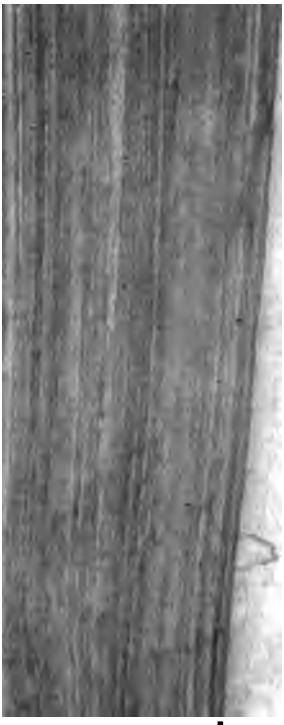

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o others, or have not given to others ſound and reaſonable reproof, or have not praiſed them that do well, then have you alſo been guilty of falſe witneſs bearing againſt your neighbour, and ſo have tranſgreſſed this commandment. And though you never have done any of theſe things (as it is ſtrange if you have not) yet if you have had too high a conceit of yourſelf, or have after a proud humble manner unjuſtly accuſed yourſelf, or have procured yourſelf an evil name, by walking undiſcreetly and offenſively, or have excuſed any fault by way of lying, then have you borne falſe witneſs againſt yourſelf, and thereby have tranſgreſſed this commandment.

Neo. I beſeech you, Sir, proceed to ſpeak of the laſt commandment as you have done of the reſt.

COMMANDMENT X.

Evan. Well then, I pray you conſider, that in the tenth commandment there is a negative part expreſſed in theſe words, "Thou ſhalt not "covet," *&c.* That is, thou ſhalt not inwardly think on, nor long after that which belongs to another, though it be without conſent of will, or purpoſe of heart to ſeek after it. And an affirmative part included in theſe words, "But "thou ſhalt be well contented with thine own "outward condition, and heartily deſire the "good of thy neighbours."

Neo. Well, Sir, I pray you begin with the negative part; and firſt tell us what the Lord forbiddeth in this commandment?

Evan.

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but that the law
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Rom. vii. 7. and xiii.
commandment, Th
" Thou ſhalt not

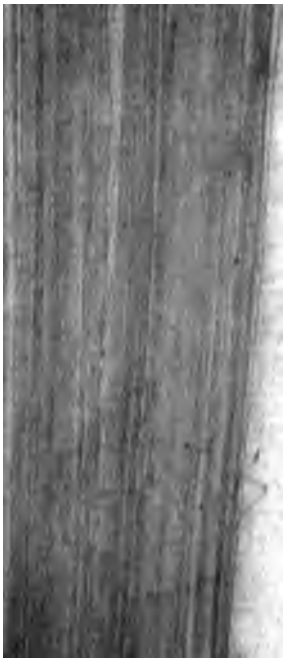
(*a*) Urſin. Cat. Page

command the binding of lust, but it also forbiddeth the being of lust; which being so, (a) who seeth not that in this commandment is contained, the perfect obedience to the whole law; for how cometh it to pass, that we sin against every commandment, but because this corrupt concupiscence is in us, without which we should of our own accord, with our whole mind and body, be apt to do the only good without any thought or desire at all to the contrary? And this is all I have to say touching the negative part of this commandment.

Neo. Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this commandment?

Evan. Why original justice or righteousness is required in this commandment, which is a disposition and an inclination and a desire to perform unto God, and to our neighbour for God's sake, all the duties which are contained both in the first and second table of the law; whence it doth evidently appear, that it is not sufficient, though we forbear the evil, and do the good which is contained in every commandment, except we do it readily and willingly, and for the Lord's sake. As for example, to give you a few instances, it is not sufficient, though we abstain from making of images, or worshipping God by an image, no though we perform all the parts of his true worship, as, praying, reading, hearing, receiving the sacraments, and the like; if we do it unwillingly, or in obedience to any law or commandment of man, and not for the Lord's sake; neither is it sufficient, though we abstain from

(a) Basting. Cat. P. 163.



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seek to preserve the life of his neighbour, if it be for the praise of men, and not for the Lord's sake. Neither is it sufficient, though a man abstain from committing adultery, if it be for fear of the shame or punishment that will follow, and not for the Lord's sake. Nor though he also abstain from idleness, gluttony, and drunkenness, if it be for our own gain's sake, and not for the Lord's sake. Neither is it sufficient, though we abstain from stealing, and labour diligently in our callings, if it be for fear of shame or punishment, or for the praise of men. Neither is it sufficient, though we have abstained from false witness-bearing, and have spoken the truth, if it have been for fear or shame, or merely to do our neighbour a courtesy, and not because the Lord requireth it.

Thus might I have instanced, in divers other particulars, wherein, though we have done that which is required and avoided that which is forbidden, yet, if it have been for our own ends, in any of the particulars before mentioned; yea, or if it have been merely or chiefly to escape hell, and to obtain heaven, and not for the love we bear to God, and for the desire we have to please him, we have therein transgressed the Lord's commandments. And now, neighbour Nomologista, I pray you consider, whether you have gone near to the keeping of all the commandments perfectly or no?

Nom. But, Sir, are you sure that the Lord requireth that every man should keep all the ten commandments according as you have now expounded them?

The

" like unto this
" as thyſelf."

Whereupon ſ
tor, (*b*) *God* *u*
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" do them." Nov
things well, you ſha

ıandments perfectly, according as I have ex-
ɔunded them, and concludes all those under the
ırse that do not so keep them.

Nom. Surely, Sir, you did mistake in saying
ıat the Lord requireth that every man do keep
ıl the ten commandments perfectly; for I sup-
ose you would have said, the Lord requireth
ıat every man do endeavour to keep them per-
ectly.

Evan. No, neighbour Nomologista, I did not
ıistake, for I say it again, that the Lord requir-
th of every man perfect obedience to all the ten
ommandments, and concludes all those under
he curse that do not yield it; for it is not said,
Cursed is every man that doth not endeavour to
ontinue in all things, but, "Cursed is every
man that continueth not in all things," *&c.*

Nom. But, Sir, do you think that any man
loth continue in all things as you have expound-
d them?

Evan. No, no, it is impossible that any man
hould.

Nom. And, Sir, what is it to be under the
curse?

Evan. To be under the curse, as Lu-
her and Perkins do well agree, is to be un-
ler sin, the wrath of God, and everlasting
leath.

Nom. But, Sir, I pray you how can this
tand with the justice of God to require man to
lo that which is impossible, and yet to conclude
ıim under the curse not for doing it.

Evan. You shall perceive that it doth well
tand with the justice of God to deal so with
nan, if you do consider, that this law of God, or

Gen. 1. 27.

the image or likeneſs of God;
needs follow, that this law w
heart, (that is to ſay) God did
heart ſuch wiſdom and know
and works, and ſuch integrity
ſuch a fitneſs in all the powe
mind was able to conceive,
able to deſire, and his body
execution, any thing which
God; ſo that in very deed
all the ten commandments

And therefore though Go
impoſſible things, yet is he
doth he injure us in ſo doi
manded them when they
though we have now loſt o
ance, yet it being by our v
the ſtate of innocence in
created. God hath not l
ing that of us, which he o

Nom. But, Sir, you k
rents only that did fall a
ing the forbidden fruit, a

ſtand or fall as a ſingle perſon only, but as a mmon public perſon, repreſenting all mankind ich were to come of him. And therefore, as caſe if he had been obedient, and not eaten e forbidden fruit, he had retained and kept at power which he had by creation, as well for l mankind as for himſelf; even ſo by his diſ- ıedience in eating that forbidden fruit, he was ſrobed of God's image, and ſo loſt that power, well for all mankind as for himſelf.

Nom. Why then, Sir, it ſhould ſeem that l mankind are under ſin, wrath, and eternal ıath?

Evan. Yea, indeed by nature they are ſo, "For we know," ſaith the apoſtle, "that whatſoever the law ſaith, it ſaith to them who are under the law, that every mouth may be ſtopped, and all the world may become guilty before God." Rom. iii. 19. And again ſaith ;, "We have proved both Jews and Gentiles, that they are all under ſin." Rom. iii. 9. And another place he ſaith, "we were by nature children of wrath as well as others." Eph. ii. and laſtly he ſaith, "So death paſſed upon all men, for that all have ſinned." Rom. v. ?.

Nom. But, Sir, I pray you tell me whether ıu think that any regenerate man doth keep e commandments perfectly according as you ve expounded them?

Evan. No not the moſt ſanctified man in the ɔrld.

Nom. Why then, Sir, it ſhould ſeem, that ıt only natural men, but regenerate men alſo, e under the curſe of the law. For if every

quired and forbidden in every command-
I had a conceit that I came very near the
st fulfilling of the law, yet I never thought
do all things that are contained therein,
nerefore I never looked for, nor hoped that
would accept me for mine own obedience
ut Christ's being joined with it.

an. Then it seemeth that you did conceive,
our obedience and Christ's obedience must
ned together, and so God would accept you
at.

m. Yea indeed, Sir, there hath been my
, and indeed there is still my hopes.

an. Ay but neighbour Nomologista, as I
ny neighbour Neophitus and others not long
so I tell you now, that as the justice of
equires a perfect obedience, so doth it re-
that this perfect obedience be a personal
ence, *viz.* It must be the obedience of one
only. The obedience of two must not
together to make up a perfect obedience:
deed to say as the thing is, God will have
o have a hand in the justification and sal-
of any man but Christ only; for, saith the
Peter, Acts iv. 12. "Neither is there
vation in any other, for there is none other
ne under heaven given among men where-
we must be saved." Believe it then, I
h you, that Christ Jesus will either be a
Saviour or no Saviour, he will either save
one, or not save you at all.

m. But, Sir, if man's obedience to the law
help to procure his justification and ac-
ce with God, then why did God give the
the Israelites upon mount Sinai, and why

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could keep the la
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(a) Calvin

lf weary, and to see his need, to come to Christ or remedy.

Now then, if you would know of what use he law is, why first let me tell you, it is of special use to all such as have a conceit that they hemselves can do any thing for the procuring of heir own justification and acceptation in the sight f God, to let them see, as in a glass, that in hat case they can do nothing. And therefore, seing that you yourself have such a conceit, I eseech you, labour to make that use of it, that you may be hereby quite driven out of yourself unto Jesus Christ.

Nom. Believe me, Sir, I should be glad I ould make such a good use of it, and therefore pray you, give me some directions how I may o it.

Evan. Why first of all, I would desire you to onsider, that in regard that all mankind were at rst created in such an estate as I have declared nto you; the law and justice of God doth reuire that the man who undertakes by his obedince to procure his justification and acceptation the sight of God, either in whole, or in part, e as compleatly furnished with the habit of ghteousness and true holiness, and as free from l corruption of nature, as Adam was in the state f innocency, that so there may not be the least orruption mingled with any of those good acons which he doth, nor the least motion of eart, or inclination of will towards any of those vil actions which he doth not do.

Secondly, I would desire you to consider, that either you, nor no man else, whilst you live up the earth, shall be so furnished with perfect

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Rom. vii. 24.
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Evan. Surely
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tain. And whatſoe

whatsoever sin is forbidden in the word, (a) or hath been practised in the world, that sin every man carries in his bosom, for all have equally sinned in Adam, and therefore original lust is equally in all.

Nom. Sir, I can hardly be perfuaded to this.

Evan. Well, neighbour Nomologista, I cannot so well tell how it is with you, but for mine own part, I tell you truly, I find my knowledge corrupted and defiled with ignorance and blindness, and my faith corrupted and defiled with doubting and distrust, and my love to God very much corrupted and defiled with sinful self-love, and love to the world; and my joy in God much corrupted and defiled with carnal joy; and my godly sorrow very much corrupted and defiled with worldly sorrow.

And I find my prayers, my hearings, my reading, my receiving the sacrament and such like duties, very much corrupted and defiled with dulness, drowsiness, sleepiness, wandering, worldly thoughts, and the like.

And I find my sanctifying of the Lord's name very much corrupted and defiled, by thinking and speaking lightly and irreverently of his titles; and by thinking, if not by speaking, grudgingly against some acts of his providence.

And I find my sanctifying of the Lord's day very much corrupted and defiled by sleeping too long in the morning, and by worldly thoughts and words, if not by worldly works.

And I find that all my duties that I have performed, either towards my superiors or inferiors, have been corrupted and defiled, either with too much

(a) Capel on Tempta. P. 60. and 41.

much indulgency, or with too much ſeverity, or with baſe fears, or baſe hopes, or ſome ſelf-end and by-reſpect.

And I find that all the duties which I have performed, either for the preſervation of mine own, or others life, chaſtity, goods, or good name, have been very much corrupted and defiled, either with deſire of mine own praiſe, mine own profit here, or to eſcape hell, and to obtain heaven hereafter; ſo that I ſee no good action which I have ever done, free from having ſome corruption mixed with it.

And as for motion of heart, and inclination of will, towards that evil which I have not done, it is alſo manifeſt, for though I have not been guilty of idolatry, either in making or worſhipping of images, yet have I not been free from carnal imaginations of God in the time of his worſhip, nor from will-worſhip.

And though I have not been ſo guilty of profaning the name of the Lord, after ſuch a groſs manner as ſome others have been, yet have I

And though when I was a child and young, I did not so grossly dishonour and disobey my parents and other superiors, as some others did, yet had I an inclination of heart, and disposition of will thereunto, as it was manifest by my stubbornness, and by my not yielding of willing obedience to their commands, nor submitting patiently to their reproofs and corrections.

And though it may be, I have done more of my duty to my inferiors, than some others have done, yet have I found an inclination of heart, and a disposition of will many times, to omit those duties which I have performed, so that I have, as it were, been fain to constrain myself to do that which I have done.

And though I have not been guilty of the gross act of murder, yet have I had, and have still, an inclination of heart and a disposition of will thereunto, in that I have been and am still many times subject to rash, unadvised, and excessive anger, yea, I have been and am still divers times wrathful and envious towards others that offend me

And though I never was guilty of the foul and gross act of fornication or adultery, yet have I had an inclination of heart, and disposition of will thereunto, in that I have not been free from filthy imaginations, unchaste thoughts, and inward motions and desires to uncleanness.

And though I was never guilty of the gross act of stealing, yet have I had an inclination of heart, and a disposition of will thereunto, in that I have neither been free from discontentedness with mine own estate, nor from covetous desires after that which belongs to another.

And though I never did bear false witness against any man, yet have I had an inclination of

heart

Evan. Well
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mandments; an
" Whoſoever f
" offend in on
James ii. 10.
you, that a curſe
that continue r
" written in the
Mind it I pray
" in all things."
for a time do all
void all that he fo
actly, yet, if you
tranſgreſs the law
only in one though
ject to the curſe, v
ternal damnation i
Nay, let me tell
ver yet had tranſg
hitherto, not ſo mu

of the law, and so consequently of your justification, and acceptation in the sight of God.

Nom. That is very strange to me, Sir, for what can be required more, or what can be done more, than yielding of perfect and perpetual obedience?

Evan. That is true indeed, there is no more required, neither can there be more done, but yet you must understand, that the law doth as well require passive obedience as active, suffering as well as doing, for our common bond entered into for us all, (*a*) by God's benefits towards the first man, is by his disobedience become forfeited, both in respect of himself and all mankind; and therefore, ever since the fall of man, the law and justice of God doth not only require the payment of the debt, but also of the forfeiture; here is not only required of him perfect doing, but also perfect suffering. "In the day that thou eatest thereof, thou shalt die the death, saith the Lord," Gen. ii. 17.

Nay, let me tell you yet more, in order of nature, the forfeiture ought to be paid before the debt, perfect suffering should go before perfect doing, because all mankind, by reason of that first great transgression, are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak with reverence) cannot be reconciled unto any man, before a full satisfaction be made to his justice by a perfect suffering; (*b*) perfect suffering then is required for the reconciling of man unto

(*a*) Trueness of the Christ. Rel. P. 534.
(*b*) Col. i. 21.

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e of God, neither by active nor by passive ence, and so consequently no man shall be ed and accepted in the sight of God by his doings or sufferings.

om. Sir, I see it clearly, and am therein convinced, and I hope I shall make that f it. But, Sir; is there no other use to be of the law than this?

van. Yea, neighbour Nomologista, you not only labour thereby to see your own ficiency, to procure your own justification, cceptation in the sight of God, (though that d be the chief use that any unjustified per- ought to endeavour to make of it) but you also endeavour to make it a rule of directi- you in your life and conversation.

om. But, Sir, if I cannot by my obedience e law do any thing towards the procuring of own justification and acceptation in the sight od, or (which as I do conceive is all one) can do nothing towards the procuring of own eternal salvation, then methinks all I do should be in vain, for I cannot see any I shall get thereby.

van. No, neighbour Nomologista, it shall e in vain; for though you cannot by your ience to the law, do any thing towards the uring of your own justification, or eternal tion; yea, and though you should never e such a use of it, as to be thereby driven f yourself unto Jesus Christ for justification eternal salvation, but should be everlastingly emned; yet, this let me tell you, the more obe- ce you yield unto the law the more easy shall condemnation be; for although no man,

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ıiſe the bleſſing of long life to all inferiors
are obedient to their ſuperiors? And may
ot obſerve, and is it not found true by expe-
:e, that thoſe children who are moſt careful
ıing their duties to their parents, are com-
ly more free both from their parents cor-
ɔns and the Lord's corrections; and are like-
bleſſed with obedient children themſelves,
lo alſo taſte of their parents bounty and the
l's bounty, as touching the bleſſings of this
nore than others that are diſobedient? And
we not obſerve, and is it not found true by
rience, that thoſe ſervants that are moſt faith-
and diligent in their places, are commonly
: free either from the Lord's or their ma-
ɜ corrections; and are likewiſe rewarded
ſuch ſervants themſelves, and with other
ɔoral bleſſings both from their maſters and
ı the Lord, than others that are not ſo?
may we not obſerve, and is it not found true
:xperience, that thoſe wives that are obedi-
ınd ſubject to their husbands, are commonly
e free from the frowns, checks, and rebukes
ıeir husbands, at leaſt they are more bleſſed
, peace of conſcience, and a good name amongſt
, than others that are not ſo? And may we
obſerve, that our mere honeſt men, who for
moſt part live without committing any groſs
ıgainſt the law, are commonly more exempt-
rom the ſword of the magiſtrate, and have ma-
:arthly bleſſings more in abundance than ſuch
re groſs ſinners? And the Scribes and Pha-
:s, who were ſtrict obſervers of the law, in
ırd of the outward man, were no loſers by it.

a perfect satisfaction made, both by paying
e debt and the forfeiture to the very utmost
thing, perfect doing and perfect suffering are
th of them required. And then, in the last
ce, consider, that you are so far from being
le to make a perfect satisfaction, that you can
nothing at all towards it, and that therefore,
of yourself, you are in a most miserable and
less condition.

Nom. Well, Sir, I do plainly see that I have
en deceived, for I verily thought, that the on-
reason why the Lord gave the law, and why
n that are ministers do shew us what is requir-
and forbidden in the law, had been, that all
n might thereby come to see what the mind
d will of the Lord is, and be exhorted, and
suaded to lead their lives thereafter. And I
o verily thought, that the more any man did
ve and endeavour to reform his life and do
reafter, the more he procured the love and
our of God towards him, and the more God
uld bless him and do him good, both in this
rld and in the world to come; yea, and I also
ily thought, that it had been in man's power
have come very near the perfect fulfilling of
e law, for I never read nor heard any minister
hew how impossible it is for any man to keep
law, nor never make any mention of such
se of the law as you have done this day.

Evan. Surely, neighbour Nomologista, these
re not only been your thoughts, but also the
ughts of many other men: for it is natural for
ry man to think that he must and can procure
d's favour, and eternal happiness by his obe-
nce to the law, at the least to think he can do

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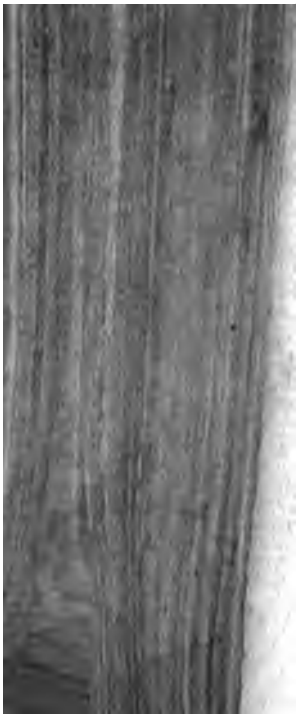
man is not to be justified by the works of law, but by faith in Christ, it is rather be- e they have heard it so preached, or because have read it in the Bible, or some other :, than because of any imperfection which see in their own works, or any need they f the righteousness of Jesus Christ. And if do see any imperfection in their own works ny need of the righteousness of Jesus Christ, they imagine that so long as their hearts ipright and sincere, and they do desire and avour to do their best to fulfil the law, God accept of what they do, and make up their rfect obedience with Christ's perfect obedi- and so will justify them and save them; ll this while their own works must have a in their justification and salvation, and so are still of the works of the law, and there- nder the curse: the Lord be merciful both u and them, and bring you under the bles- of Abraham.

om. Sir, I thank you for your good wishes ds me, and for your great pains which you now taken with me, and so I will for this take my leave of you; only, Sir, I could if it might not be too much trouble to you, you would be pleased at your leisure, to ne in writing a copy of what you have this aid concerning the law.

an. Well, neighbour Nomologista, though l hardly spare so much time, yet because o desire it, and in hope you may receive by it, I will ere long find some time to iplish your desire.



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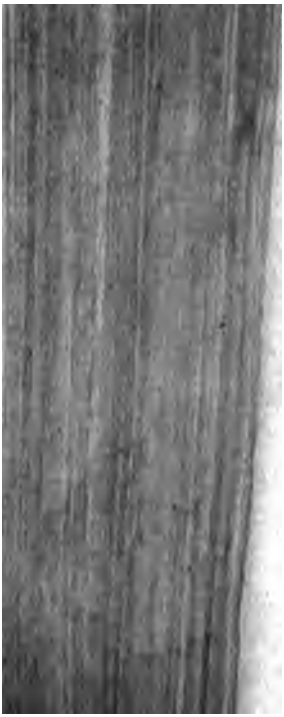
do: for if

Son of God, and your Surety, hath by his
ve and passive obedience fully discharged and
l both the debt and the forfeiture which the
and justice of God obliged you to pay, then
not you yield obedience to the law, to pay
which you do truly believe is fully paid and
harged already; and if you do not yield obe-
ıce to the law to discharge that, then do you
yield obedience to the law, in hopes to be
eby made just or justified in the sight of God,
if you yield not obedience to the law, in
es to be thereby made just, or justified in the
t of God, then are you not of the works of
law; and if you are not of the works of the
then are you not under the curse of the
; and if you be not under the curse of the
then must you not make application of the
e unto yourself. And therefore, whensoe-
you shall either hear or read these words,
'urſed is every one which continueth not in
ll things which are written in the book of the
w to do them," and your conscience tells
that you have not nor do not continue in all
gs, and that therefore you are accursed;
do you make so much use of the curse, as
eby to take occasion by faith to cleave more
e unto Christ, and say, O law! thy curse is
to come into my conscience, my conscience
eed from it; for though it is true, I have
continued in all things which are written in
book of the law to do them, yet this my Sure-
esus Christ, hath continued in all things for
so that although I am unable to pay either
debt or the forfeiture, yet he hath payed



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ii. 14. Eph. ii.
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"croſs;" yea, and torn it in pieces with the nails of my croſs, ſo that it is altogether fruſtrate, and hath no force at all againſt thee, yet notwithſtanding the matter contained in this law, even thoſe precepts and prohibitions which I have now delivered unto thee, being the mind and will of my Father, and the eternal and unchangeable rule of righteouſneſs, and that which is in my heart, Pſal. xl. 8. Yea, and that which I have promiſed to write in the hearts of all thoſe that are mine, Jer. xxxi. 33. Yea, and that which I have promiſed to make them yield willing obedience unto, Pſal. cx. 3. I and my Father do commend it unto thee, as that rule of obedience whereby thou art to expreſs thy love and thankfulneſs unto us for what we have done for thee. And therefore I will ſay no more unto thee but this, "If thou love me, keep my "commandments," John xiv. 15. And thou art my friend, "If thou do whatſoever I com-"mand thee," John xv. 14.

Neo. But, Sir, doth God in Chriſt require me to yield perfect obedience to all the ten commandments, according as you have this day expounded them?

Evan. I anſwer, yea, for though God in Chriſt do not require of you, or any true believer, any obedience to the law at all by way of ſatisfaction to his juſtice, for that Chriſt hath fully done already; yet doth he require, that every true believer do purpoſe, deſire, and endeavour to do their beſt to keep all the ten commandments perfectly, according as I have this day expounded them; witneſs the ſaying of Chriſt himſelf, Mat. v. 48. "Be ye there-"fore

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Howbeit this you may assure yourself, that the more obedience you yield unto the ten commandments the more you please your most gracious God and loving Father in Christ, 1 Sam. xv. 20. And the more your conscience witnesseth that you please God, the more quiet you shall feel it to be, and the more inward peace you shall have, according to that of the Psalmist, "Great peace have they that love thy law, "and nothing shall offend them." For though faith in the blood of Christ hath made your peace with God as a Judge, yet obedience must keep your peace with him as a Father; yea, the more your conscience witnesseth that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer. "Be-"loved," saith the loving apostle, "If our "hearts condemn us not, then have we boldness "towards God," 1 John iii. 21. For though faith in the blood of Christ takes away that guilt which subjecteth you to the legal curse, yet obedience must take away that guilt which subjecteth you to a fatherly displeasure. Furthermore, you are to know, that the more obedience you yield unto the ten commandments, the more temporal blessings, outward prosperity, and comfort of this life (in the ordinary course of God's dealing) you shall have: O! saith the Lord, "That my people had hearkened unto me, and "Israel had walked in my ways, he should soon "have fed them with the finest of the wheat, "and with honey out of the rock should I have "satisfied thee." Besides, the more obedience you yield unto the ten commandments, the more

glory

ls him that he hath angered and dis-
father, will be unwilling to come in-
's presence, especially to ask of him
at he wanteth, even so it will be with
sides, you shall be sure to be whip-
rged with many bodily and tempo-
ents and corrections, according to
s said concerning Jesus Christ and
n true believers, and justified per-
xxix. 30, 31, 32, 33. "If his
orsake my law, and walk not in my
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r transgressions with the rod, and
uities with stripes. Nevertheless,
g-kindness will I not utterly take
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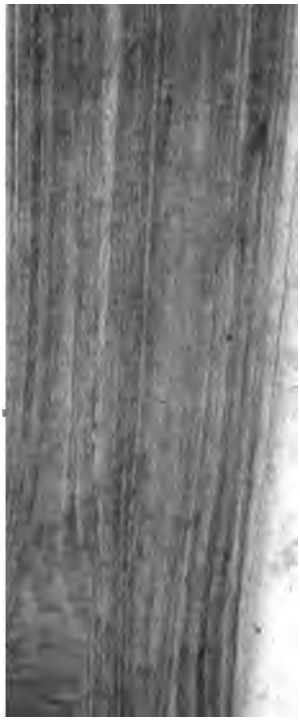
ore, neighbour Neophitus, to apply
gs a little more closely to you, and so
de, Let me exhort you, when you come
ll to mind and consider of every com-
ent according as you have heard them this
ounded, and resolve to endeavour yourself
hereafter; and always take notice how and
in you fail and come short of doing what
quired, and of avoiding what is forbidden;
especially be careful to do this when you
called, to humble yourself before the Lord
fasting and prayer, and upon occasion of go-
g to receive the sacrament of the Lord's sup-
r, and so shall you make a right use of the
w.

Neo. And Sir, why would you have me more
pecially to take notice of my sins, when I am
called



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a merciful and loving Father; and though they bject you not to the wrath of a judge, nor to e penalty of the law of works, yet they subect you to the anger and displeasure of a loving ather, and to the penalty of the law of Christ.

Whereupon, do you draw near unto God by rayer, saying unto him after this manner;

O Merciful and loving Father, I do acknowledge that the sins which I did commit before I was a believer, were a transgression of the law of works, because I was then under that law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the law of works upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the gospel, viz. *That thou hast been pleased to give thine own Son Jesus Christ to undertake for me, to become my surety, to take my nature upon him, and to be made under the law to redeem me from under the law,* (a) *and to be made a curse for me, to redeem me from the curse, and to reconcile me unto thee by his death. Now I know it standeth not with thy justice to proceed against me by virtue of the law of works, and so to cast me to hell. Nevertheless, Father, I know that the sins which I have committed since I did believe, have been a transgression of the law of Christ, because I am still under that law: yea, and I do acknowledge, that they have been committed against thee, even against thee, my most gracious, merciful, and loving*

(a) Gal. iv. 4. and iii. 13. Rom. v. 10.

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ıotice of my ſins, upon occaſion of my going
:eive the ſacrament of the Lord's ſupper?
ɔan. Becauſe that the more ſinful you ſee
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o have of Chriſt; and the more need you
ourſelf to have of Chriſt, the more you will
Chriſt, and the more you you prize Chriſt,
ıore you will deſire him, and the more you
ſire Chriſt, the more fit and worthy receiver
vill be.
ıerefore when you are determined to re-
the ſacrament, then take occaſion to exa-
yourſelf as the apoſtle doth exhort you;
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lay your heart and life to that rule, as I
ed you before; then think with yourſelf,
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ıeart after this manner, Though I do be-
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s, though my ſins have not dominion over
et I feel them too prevalent in me, and I
. fain have more power and ſtrength againſt
; I would fain have my graces ſtronger,
y corruptions weaker; wherefore I know-
ıat Chriſt in the ſacrament of the Lord's
: doth ſeal up unto me the aſſurance of the
ı and forgiveneſs of all my ſins: yea, and

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APPENDIX.

The Difference between the LAW *and the* GOSPEL.

THERE is little more in all this to be attributed unto me than the very gathering and composing of it: that which I aim at, and intend therein, is to shew unto myself, and others that shall read it, the difference betwixt the law and the gospel, a point (as I conceive) very needful for us to be well instructed in; and that for these reasons:

First, Because, if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other: which, as Luther on the Galatians, P. 31. truly saith, doth more mischief than man's reason can conceive; and therefore he doth advise all Christians (in the case of justification) to separate the law and the gospel as far asunder as heaven and earth are separated.

Secondly, Because if we know aright how to distinguish betwixt them, the knowledge thereof will afford us no small light towards the true understanding of the scripture, and will help us to reconcile all such places, both in the Old and New Testament, as seem to be repugnant; yea,

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he also is our redemption and life, Col. i. 14. and iii. 4.

So that the law is a word of wrath, Rom. iv. 14.

But the gospel is a word of peace, Eph. ii. 17.

3*dly*, We are to consider where we may find the law written, and where we may find the gospel written.

Now we shall find this law and this gospel written, and recorded in the writings of the prophets, evangelists, and apostles, namely, in the books called the Old and New Testament, or the scripture. For indeed the law and the gospel are the chief general heads which comprehend all the doctrine of the scriptures: yet are we not to think that these two doctrines are to be distinguished by the books and leaves of the scriptures, but by the diversity of God's Spirit speaking in them: we are not to take and understand whatsoever is contained in the compass of the Old Testament to be only and merely the word and voice of the law, neither are we to think that whatsoever is contained within the compass of the books called the New Testament is only and merely the voice of the gospel; for sometimes in the Old Testament God doth speak comfort, as he comforted Adam, with the voice of the gospel; sometimes also in the New Testament he doth threaten and terrify, as when Christ threatened the Pharisees. In some places again, Moses and the prophets do play the evangelists; insomuch that Hierom doubteth whether he should call Isaiah a prophet or an evangelist. In some places likewise Christ and the apostles supply the part of Moses: Christ himself until his death, was under the law; which law he came not to break, but to fulfil: so his sermons

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shewing of punishment, or upon promise of any reward, temporal or eternal; or else when any promise is made, with the condition of any work to be done, which is commanded in the law, there is to be understood the voice of the law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any law, either natural ceremonial, or moral, or any work done by us; all those places, whether we read them in the Old Testament, or in the New, are to be referred to the voice and doctrine of the gospel, yea, and all those promises of Christ's coming in the flesh, which we read in the Old Testament, yea, and all these promises in the New Testament, which offer Christ upon condition of our believing on his name, are properly called the voice of the gospel, because they have no condition of our mortifying annexed unto them, but only faith to apprehend and receive Jesus Christ, as it is written, Rom. iii. 22. "For the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe," *&c.*

Briefly then, if we would know when the law speaketh, and when the gospel speaketh, either in reading the word, or in hearing it preached; and if we would skilfully distinguish the voice of the one from the voice of the other, we must consider,

Law. That the law saith, "Thou art a sinner, and therefore thou shalt be damned," Rom. vii. 2. 2 Thess. ii. 12.

Gosp. But the gospel saith, No, "Christ Jesus came into the world to save sinners;" and

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And now, knowing rightly how to distinguish between the law and the gospel, we must, in the *fifth* place, take heed that we break not the orders between these two, in applying the law where the gospel is to be applied, either to ourselves, or to others. For albeit the law and the gospel, in order of doctrine, are many times to be joined together; yet, in the case of justification, the law must be utterly separated from the gospel.

Therefore, whensoever, or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the law and all good works must be utterly excluded, and stand apart, that grace may appear free, and that the promise and faith may stand alone; which faith alone, without law or works, bringeth thee in particular to thy justification and salvation, thro' the mere promise and free grace of God in Christ; so that I say, in the action and office of justification, both law and works are to be utterly excluded and exempted, as things which have nothing to do in that behalf. The reason is this; for, seeing that all our redemption springeth out from the body of the Son of God crucified, there is there nothing that can stand us in stead, but that only wherewith the body of Christ is apprehended. Now, forasmuch as neither the law nor works, but faith only is the thing which apprehendeth the body and passion of Jesus Christ; therefore faith only is that matter which justifieth a man before God, through the strength of that object Jesus Christ, which it apprehendeth: like as the brazen serpent was the object only of the Israelites looking.

ing, and not of their hands working; by the ſtrength of which object, through the promiſe of God, immediately proceeded health to the beholders, ſo the body of Chriſt being the object of our faith, ſtriketh righteouſneſs to our ſouls, not through working, but through believing.

Wherefore, when any perſon or perſons do feel themſelves oppreſſed and terrified with the burden of their ſins, and feel themſelves with the majeſty of the law and judgment of God terrified and oppreſſed, outweighed and thrown down into utter diſcomfort, almoſt to the pit of hell, as happeneth ſometimes to God's own dear ſervants, who have ſoft and timorous conſciences; when ſuch ſouls, I ſay, do read or hear any ſuch place of ſcripture which appertaineth to the law, let them then think and aſſure themſelves, that ſuch places do not appertain or belong to them: nay, let not ſuch only who are thus deeply humbled and terrified do this, but alſo let every one that doth but make any doubt

e is to be found our remedy. And when is wrought in us, then the law hath accomed its end in us; and therefore it is now to place unto Jesus Christ, who, as the apostle , "is the end of the law," Rom. x. 3. every true convicted person then, who fears wrath of God, death and hell, when they r or read any such places of scripture as do ertain to the law, not think the same to be; to them, no more than a mourning weed ongeth to a marriage-feast; and therefore, oving utterly out of their minds all cogitas of the law, all fear of judgment and conmation, let them only set before their eyes gospel, to wit, the glad and joyful tidings of rist, the sweet comforts of God's promises, e forgiveness of sins in Christ, grace, redempn, liberty, psalms, thanks, singing, a paradise spiritual jocundity, and nothing else; thinkthus within themselves, the law hath now e its office in me, and therefore must now e place to its better, that is, it must needs e place to Jesus Christ, the Son of God, who ny Lord and Master, fulfiller and accomplishof the law.

Lastly, As we must take heed and beware t we apply not the law where the gospel is to applied; so must we also take heed and bere, that we apply not the gospel where the v is to be applied: let us not apply the gospel tead of the law; for as the other before was en as much as to put on a mourning-gown at narriage-feast, so this is but even the casting pearls before swine, wherein is great abuse aongst many; for commonly it is seen, that these

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